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NOTES OF THE WEEK.

THE programme of the National Conference meeting at Bolton, April 20-23, will be found in our present issue, and also the complete report of the committee, to be presented to the business meeting. The Bolton meeting will be the tenth of the series, which began in Liverpool in 1882, and has been continued triennially from that date. The other meetings, with their dates, have been as follows:—Birmingham, 1885; Leeds, 1888; London, 1891; Manchester, 1894; Sheffield, 1897; Leicester, 1900; Liverpool, 1903; Oxford, 1906. There have also been two special meetings of the Conference, at Nottingham in 1889, for the further consideration of Dr. Martineau's organisation scheme, brought forward at Leeds in the previous year, and in London in 1898, when a resolution was adopted entrusting to the Committee of the Conference more permanent functions, to strengthen its representative capacity.

THE President of the American Unitarian Association, the Rev. Samuel A. Eliot, D.D., will be in England early in April, and the President and Committee of the British and Foreign Unitarian Association have arranged for a reception to him at Essex Hall, London, on Wednesday evening, April 7. All members of the Association living in or near London, or likely to be visiting London at that time, are cordially invited to be present. The McQuaker Trustees have arranged for Dr. Eliot to

visit Aberdeen, Dundee, Edinburgh, and Glasgow during Easter week. He will preach in Scotland on Sunday, April 11, and lecture on week-evenings following.

THE new session of Parliament was opened on Tuesday by the King in person. The speech from the throne opened with a cordial reference to the Berlin visit, from which the King and Queen had just returned, as strengthening "those amicable feelings between the two countries which are essential to their mutual welfare and to the maintenance of peace," and then touched upon agreements happily arrived at between this country and the United States, and the renewal of arbitration agreements with France, Italy, and Spain. The mention of a Bill to give effect to the promised improvement of administration in India was followed by a reference to the first step taken towards the union of South Africa under one constitution. The reference to increased naval expenditure has caused much anxiety to the friends of progressive social reform. The list of further Bills to be laid before Parliament include those dealing with Irish land and housing, Welsh disestablishment, Labour Exchanges and Trade Boards for Sweated Industries, and Amendment of the Old Age Pensions Act. It is, however, recognised that the most momentous developments are to be looked for in connection with the Budget.

MENTION was also made in the King's Speech of the Report of the Royal Commission on the Poor Laws and Relief of Distress, which has been issued this week, the recommendations of which "are engaging the careful attention of my Government." It is a huge volume of 1,238 pages, which may be bought for 5s. 6d. The Commission has devoted three years to its work, and the result is two elaborate reports, that of the majority, signed by Lord George Hamilton, the chairman, Mr. C. S. Loch, Mrs. Bosanquet, Miss Octavia Hill, and ten others, and a minority report, signed by Prebendary Russell Wakefield, Mrs. Sidney Webb, Mr. Francis Chandler (secretary of the Amalgamated Society of Carpenters and Joiners), and Mr. George Lansbury, of the Poplar Borough Council and Board of Guardians. The minority report is more radical in its suggestions of reform, but both condemn the present workhouse system and the Guardians. As to the main tenor of the majority's report we may quote from Thursday's *Times*:—"To put the matter in a nutshell, what the Commission proposes to do is to reorganise the whole system

of administration in the following way:—To abolish direct election of the Guardians and with it the Guardians themselves; to abolish the union area and the general workhouse, substituting for the one a much larger area, and for the other a system of classified institutions; to substitute the softly sounding name of Public Assistance ('L'Assistance Publique') for the Poor Law; to constitute as the new responsible authority a statutory committee of the county or county borough council, such authority to be helped and advised by Public Assistance Committees in the different localities; and to attempt in a far more thorough way than has ever yet been carried out the definite association of voluntary help with legal aid." The two reports represent labours for which the country owes to the members of the Commission the deepest gratitude. Their findings must not be made the subject of hasty conclusions, but of serious study and the most earnest consideration.

A SERMON by the Rev. R. J. Campbell, preached last Sunday evening in the City Temple, and published in this week's *Christian Commonwealth*, has for its subject "The City Temple and the Progressive Movement in Religion." At the close Mr. Campbell declared that the time has come when he must ask the members of his church not simply to allow him the perfect liberty of speech and action, which he has always enjoyed as their minister, but to join him actively in the new movement, represented by the League of Progressive Thought and Social Service, to share its leadership with him and make the City Temple the home and centre of good and useful Christian work imbued with the new spirit. "The day of denominations," he declared, "is over, though they may linger on for a good while to come. What people want to-day is practical Christianity disjoined from irrational theologising. The religious organisations of the future will rest not on any creed basis, but on the perception of common objects to be attained. The City Temple could have no grander mission, or one more thoroughly in accord with its past history, than to be an effective means of furthering that great end. May God give you, my dear friends, to choose wisely and well in the great religious crisis which is now upon us. I am wholly in your hands. If you are willing to stand by me and help me in the larger work which is now waiting for us to do I shall be glad and grateful; if not, I shall have to do it without you, but it must be done." As to the future of the Progressive League,

and its immediate needs, a letter from Mr. Campbell will be found in our present issue.

ANOTHER passage from Mr. Campbell's sermon, describing the opposition he has had to face, we may also quote. "What of ourselves?" he asked. "Well, I think we have now reached a crisis, which may affect the future of the City Temple itself, and I wish to be very frank with you in stating what it is. During the six years of my ministry in London, but especially the last two, I have had to face a considerable amount of opposition from pulpit, platform, and Press. It would be foolish to pretend that there is not some reason for it; the reason is, to state it plainly, that this pulpit has become a prominent centre of the Progressive Christian movement in this country, and we have sympathisers and adherents in nearly every church and outside all churches. Up to within the last few months I have done nothing but go on speaking out the word of God as it has been given to me. 'I consulted not with flesh and blood.' I never thought of taking part in a movement. I have only been a voice. But this in itself has been enough to produce developments I never anticipated. On the one hand, practically all the existing religious organisations have tacitly or overtly excluded me from their fellowship. The Free Church Council and the Congregational Union have carefully omitted my name from their official programmes, notwithstanding the fact that this church has long been associated with both, and has usually been regarded as their most important centre, besides being the largest regular congregation in the United Kingdom. These bodies have not been able to stop me from having a hearing, for wherever I go throughout the whole country the general public manifests an interest in what I have to say; but the mere fact that organised Nonconformity in general, as well as the denomination to which this church belongs, can afford to exclude the minister of the City Temple from their councils is evidence that something really serious is at stake; and so there is. What is at stake is the issue between dogmatic and undogmatic Christianity, and there is no use in concealing it or glossing it over." The issue of Mr. Campbell's appeal to his own congregation we shall await with the keenest interest.

An appeal by Nonconformists to Nonconformists has been issued on the subject of secular education. It bears twelve signatures, representing five denominations, including W. J. Henderson, of the Baptist College, Bristol; R. J. Campbell, a Congregationalist; Silas Hocking, a Free Methodist; two Primitives; and of Unitarians W. Copeland Bowie, J. Page Hopps and Joseph Wood. The plea is that the secular solution is "the only way." In a section dealing with objections, we read: "It is urged that the secular solution will mean that the children will grow up unacquainted with the Bible. We can only express our surprise that such a fear should fail to excite the liveliest indignation among the Churches, free and established alike, with their tens of thousands

of Sunday schools devoted to precisely this work; nor can we understand why the Churches should expect the State to fulfil one of their chief functions. Finally, a great deal of prejudice against the secular solution is due to an inexact habit of speech, which confuses secular education with secularism. It should be plain, however, that the two things are absolutely different, secular education meaning solely that the teaching given in the public schools and at the public expense is to be confined to secular subjects. To imagine, say, Mr. Spurgeon in favour of propagating secularism would be simply grotesque. The fact that he strongly urged the cause of secular education should save that cause from this particular misinterpretation."

"THE election of Abbott Lawrence Lowell to the presidency of Harvard University (says the *Christian Register*) put a man in the line of succession who falls no whit behind his distinguished predecessors in fitness and preparation for that high office. Self-poised, independent in thought and action, with the best academic training and wide experience as a successful lawyer, trustee, university lecturer, and author, he has come to the age of fifty-two with almost every qualification that can be mentioned to fit him for the office. To have appointed a young man because the last president began young and succeeded would have been what in the street is called a 'gamble.' Not one young man in a thousand who has other qualifications for the office would have just the kind of resolute ability which carried President Eliot safely through the stormy days of his early career. The alumni and patrons of Harvard University now know what they are getting. They know what to expect with a fair chance of getting what they look for. President Lowell comes of a distinguished race, in which men and women of the three names which he bears have successively made for themselves large places in the Commonwealth of Massachusetts."

AND further, our contemporary writes:—"Among the ancestors of Phillips Brooks, Bishop Lawrence, and the president-elect of Harvard University were many eminent Unitarians. Men and women alike were distinguished for ability and culture. The men were merchant princes and founders of manufacturing corporations, giving their names to the cities of Lowell and Lawrence. Before President Eliot was elected, he was offered a place in the management of a Lowell mill, and afterward was, by the grandfather of the president-elect, nominated to the presidency of Harvard University. Under President Eliot's administration the University put aside its Unitarian specialties, and has transformed the Unitarian Divinity School into an unsectarian school of theology with a poly-denominational faculty. The religious question has, so far as we know, not once been raised in the discussion of Professor Lowell's fitness for the office to which he has been elected. As it happens, he attends King's Chapel in Boston, and may therefore be called a Unitarian. This church is independent of all ecclesiastical control, although by a

recent transaction the Faculty of the Harvard Divinity School has been given in certain cases the power to interpose a veto. Professor Lowell is junior warden of the church, which is regularly represented in the National Conference and the American Unitarian Association. Judge Francis C. Lowell is also a member of this society."

THE alienation of labour from the churches has long been a cause of considerable concern, and many attempts have recently been made, notably by institutional methods, to break down the barrier. This gives special interest to a scheme of the Presbyterian Church of England for bringing the working-classes and the churches closer together. The Rev. Richard Roberts, of Westbourne Park, who moved a resolution on the subject at the last Synod, says, "There are two influences which have made the subject one of pressing importance. The first is the formation of a department of church and labour by the American Presbyterian Church and the second is the striking report presented at the last synod by the committee on religion and morals, regarding the alienation of the industrial classes from the church. Since then a sub-committee has had the matter in hand, and has presented a report which will receive serious consideration by the whole committee next month. The object we have in view is not to commit the church to the programme and principles of the labour movement; but, in the words of the American department 'to interpret the church to working men, to interpret working men to the church, and to interpret employer and employee to each other. At this very moment our ministers are engaged in an inquiry for the committee on religion and morals as to the nature and extent of the sweating evil. But this is only part of the scheme for bringing the church to a clearer understanding of the social and industrial problems. We expect much help from the visit of the Rev. Charles Stelzle, of the American Church and Labour Department."

MR. BADLAND's letter, and also a letter from Mr. J. W. Graham in reply to Mr. Gow on the subject of Psychical Research, we must keep for publication next week.

TO CORRESPONDENTS.—Communications have been received from the following:—L. G. A., B. P. B., E. C., J. M. C., E. D., R. T. H., K. F. L., M. C. M., H. R.

Know the world then; know it well, but in a wise and noble sense. Go forth into it with a free and manly courage, protected by virtuous habit and guided by firm and enlightened principle. Go, with a heart open to all its sympathies and an eye keenly observant of its manifold experience; but keep your own life and soul uncontaminated from the sin which so deeply pervades it. Sin will only darken your vision and perplex your way. Sin is but the shade and negation of existence. If you seek reality give up your reason to know the whole truth, and your will to practise all that is right.—*John James Tayler.*

A NOVEL BY THE REV. F. B. MOTT.*

WE confess to having been repelled by the grotesque title of Mr. Mott's last novel, but there is nothing of irreverence in the book. It proves once more that the author has the gift of telling an interesting, even an exciting story, and while there is nothing in this book so powerful as the picture in "Before the Crisis" of John Brown, the heroic old Abolitionist, there is less of the decided strain of melodrama which marked the earlier story.

"San Dam" is in America, a recent frontier settlement on the border of the great prairie, and the story tells of the coming of a young student straight from college to minister to the Congregational Church not long since established there, of his instant break with the Calvinism of his traditional bringing up as soon as he comes face to face with the facts of life, and the effect of his first months of ministry, in conflict with the conventional pieties and the gross immoralities and worldliness of the place. It reminds one, naturally, of "The Sky Pilot," but has not the vivid power or pathos of Ralph Connor's book. It has, however, an interest of its own, for the hero, Timothy Lamb, in his revolt from Calvinistic doctrine, takes up a frankly Unitarian and Humanitarian position, and proves the power of the simple "religion of Jesus" to waken this rough settlement to nobler life. The frame of mind of the young preacher is described in some five passages, but the story would have been more convincing if we had not so often simply to accept the author's assurance as to the wonderful effect of his teaching.

There is a good deal of humour in the picture of Deacon Bossock and his wife, who take the young man to board with them, but from the first are plunged into difficulties through his heresies and unworldly sincerity, clashing with their sordid views and the dishonesty beneath the surface of their orthodox professions; and it is a charming idyll which shows us the ardent response of their young daughter to the minister's Gospel of the New Life, though how such a girl came to be born into that house it is difficult to understand. The story has plenty of excitement and variety of incident, and does not flag to the end. "As a microphone reproduces the sound of a fly's footfall," says Mr. Mott at the opening of his first chapter, "the isolated settlement of San Dam reverberated with the infinite variety of silent passions that deflect the life of humanity."

The young minister arrives on a Saturday evening at San Dam, and is met by his two deacons, who are rivals for the position of leadership in the settlement. He is taken possession of by the Bossocks, and is set to read 2 Peter iii. for prayers after supper. That gives him his first glimpse of their lurid conception of the Gospel, and precipitates a crisis in his own inner life. He had been carefully prepared at college with a complete scheme of doctrine on the lines of a strict Calvinism, and this he was intended to preach, and it had been his own intention. Yet he

was conscious that in doing so he would be "smothering within himself a revolutionary spirit which had been stirring unpleasantly at more and more frequent intervals," and now after the reading of that chapter and another incident of the evening, when he took up a photograph of a fine-looking man, who, he was told, was "not a Christian," his doubts came to a direct practical issue. He tore up the notes of the sermon he had meant to preach, and threw aside the whole scheme of the old theology. "Not a Christian?" he exclaimed in his inward colloquy, thinking of the incident of the photograph, "Although high-minded, faithful, loving! What of Christ's passion for the outcast? Who taught us to say 'Our Father'? O, Great Master, Thy life was simplicity, all embracing forgiveness, passionate service, complete brotherhood! Where else shall we find the words of eternal life? Religion, indeed! Nothing could be that if Thy life was not. Turning with Thee to Thy Father and our Father. He is a Christian who, scorning hypocrisy, seeking the spirit, lives his life fearlessly—God-born, God-aspiring!"

So at his opening service he preaches a sermon on the Golden Rule. "I have determined," he said, "to meet you face to face, as man to man, and tell you out of my heart, from Sunday to Sunday, the things that I believe will lift your souls into the higher life. There is only one practical way to lay hold of the religious life, and that is to take the great teachings of the Master and work them into our own lives. That is the simplest, most natural thing to do. Is it what we are all trying to do?"

How Timothy Lamb makes his way, on the basis of that teaching, waking a response in very few at first, but coming out unscathed from the plots and counterplots, and the violence of sordid parties, triumphing at last and leading a moral revolution in San Dam, must be read in the book. We will add here two passages, which describe something of his own experience in the conflict. The first is after one of the most trying incidents in the early days of his ministry:—

"Timothy was left standing alone under the starred heavens. Suddenly he thought of little Tommy lying dead in the home where this morning he was the light and joy. He thought of his little disciples, Bessie and Sue. They believed the Great Message, the divine childlike truth. He thought of the strange horror of wickedness hushed out of sight, of the sham religion which perverted men's sense and judgment, of the terrible revelations which had come to him this day. Who could stem the tide of such a muddled stream of human life? He thought of his church and deacons, and of the sordid purposes that mocked his office. He thought terribly of his own faltering way, his uncertainty, his wavering, his doubts and fears. But the peace of the still night was with his loftier emotions. How could the stars shine if God were not there? How could there be any goodness at all, any high ideals, any love, if God were not real? How could the world have had its Christ if there were no Eternal Father? God was—and God is! The way of life for the human soul was not in questioning,

doubting, or fearing; but in living, giving forth streams of its own power, of sympathy, tenderness, love. How could the divine tide flow in if there were no human tide flowing out? 'Lead me, Eternal Father, I will follow Thee.'"—(p. 161.)

And a little later, when the plot is thickening, and he has made a steadfast resolve of self-renunciation, we come upon this passage:—

"He had been a minister now for not more than a dozen weeks, yet he felt that since his arrival in San Dam he had indeed been born anew. College life, student days, delightful and full of intellectual stimulus and interest, yet how superficial when tested by the experience of these few weeks. Before, he had thought in the twilight, now he seemed to form his conceptions in a flood of golden sunshine. He had previously grasped mere theories and imagined the proper emotions. Now he dealt with facts and felt the reality of human passions in which he moved and worked. Somehow, his whole idea of life and the vital need of religion had undergone an entire change. He told himself it was because he had discovered God. What they taught in the seminary was an ecclesiastical fiction; what he had discovered in San Dam was a living spirit. The imaginary God of whom professors lectured and eminent clergymen preached was a distant, wonderful, incomprehensible embodiment of theoretical justice and sovereignty. The real God was immanent, indwelling, looking forth from the eyes of little children, stirring in the patient hearts of burden-bearers, bursting out in sudden impulses towards holiness and purity in the lowest souls. What a divine task to open the eyes of men to this incomparable truth! Not to doubt that it could be done, because the truth must inevitably be some day known, this was what Timothy kept saying to himself. Yet the enormous weight of the old unrealities, the deeply-grained misconceptions, and, worse than all, the blinding selfishness that veiled men's eyes, seemed impenetrable barriers.

"Timothy was now well up on the high road, and the clear sky was a temple dome of infinite beauty, and the wide outreaching prairie seemed to stretch its fragrant bosom in deep content. Timothy took off his hat, looked long at the far horizon, at the sun-baked plains between, drank in great breaths of the scented air, and laughed joyously. Perhaps it was the purest joy with which his heart had ever thrilled? Certainly it was the most unselfish, for at the very moment he was quite conscious of a terrible destiny towards which he was purposely moving. The vicarious sacrifice, so central a doctrine in the orthodox theology, bearing away the sins of the world, was replaced in his new conception of life by the immediate sacrifice of selfish desires and ambitious personal gains by every one who would be a disciple. Timothy was not fool enough to imagine that such conduct would lead either to material success or the applause of his fellow-men. What he foresaw was the ridicule of some, the misapprehension of others, and the hatred of not a few. And, meanwhile, the silent pain of tearing from his own heart desires and hopes that, honest and innocent enough in themselves,

* "God in San Dam." By F. Blount Mott, author of "Before the Crisis," &c. (Greening & Co., 1908, 6s.)

yet must be surrendered for the good of others. He foresaw bitter hours, patient endurance of disgrace, the untold sorrow of loneliness. And yet he looked up to heaven and laughed. It was a strange emotion akin to the triumph shout of a young captain who leads his squadron for the first time into the wild charge from which he returns no more."—(p. 177.)

After all, however, the conflict does not end in tragedy (we should have liked the victory better, without the somewhat idle imagination of the newspaper "New Theology" fame of the young preacher), and the love-story also has a happy ending. We have said enough, we trust, to show that Mr. Mott's story is worth the serious reading of those who wish to realise the moral and spiritual force of the gospel of life his hero represents.

THE REV. G. ST. CLAIR'S LAST BOOK.*

THE Rev. George St. Clair, at the time of his death, last June, was engaged on the proofs of the book now issued by his son. Of its contents, dealing with the antiquity of man, and the readjustment of theology, we hope, before long, to publish a full notice. Here we simply note the appearance of the book, and add the following passages from what Mr. Oswald St. Clair says concerning his father's work:—

"I believe that many will find this book useful and interesting who did not feel themselves sufficiently equipped to follow my father in the more abstruse studies of his later years. In this book he has gone back to his earlier manner as a populariser of the latest criticism and knowledge, and an exponent of sane and sound thought and belief. The student at college who desires to know something of man's history and place in the universe, and the bearing of science on religion, will find here the information he requires lucidly and succinctly summarised; and the earnest thinker who is feeling his way towards a broader outlook on theological problems will find a help and guide.

"My father himself did not attach to this book the same importance as to his works on the mythologies of Greece and Egypt, and on the meaning of Genesis. That was natural. In this work he sets forth what is known and taught by many; in his treatises on mythology he recorded the results of his own patient study and research. He remained to the end confident that his interpretation of the ancient myths was in the main correct. . . . Meanwhile, those who feared that mythology had made of him a 'crank'—an idea to which he often alluded with a smile—will find in the present work the same grip of his subject, the same lucid arrangement and clear exposition, the same convincing reasoning and homely good sense, which made him for many years so popular as a preacher and lecturer in Birmingham, and in all parts of the country. It is only fair to add that in his account of evil and sacrifice, he has borrowed to some extent from an earlier work of his own now out of print.

* "Man: First and Last; Cave-Dweller and Christian." By George St. Clair, F.G.S. (Francis. Griffiths, 34, Maiden Lane, Strand, W.C. 9s. net.)

"This is not the place, nor would it be fitting for me, to attempt an appreciation of my father. But I feel it a privilege to print my name beside that of one whose life was an example to his children of untiring industry, of scrupulous integrity, of unsparing devotion to duty, and to the cause of truth."

PIERS PLOWMAN.

A PICTURE OF COMMON LIFE AND THOUGHT
IN THE FOURTEENTH CENTURY.

II.

We may now turn to the heart of the poem, the teaching, often repeated, which the writer felt to be the central principle of religion—the one thing needful. And therewith may be given some idea of the form, a description of a number of dreams in which allegorical personages appear and speak, though the writer always keeps close to the realities of actual life.

In the Prologue he tells how he fell asleep on Malvern Hills by a brook-side, and in a dream saw a field with a multitude of people of all classes and callings, a picture of the world and human life. Then, at the beginning of the first Passus, or Canto, there comes to him a beautiful woman clothed in linen, who asks him if he sees all these people, how busy they are and then says:—

"The most part of these people who live on this earth
Have their worship in this world; they wish no better.
Of other heaven than here they make no account."

She tells him, in answer to his question, that she is "Holy Church." He asks how he may save his soul; and then she answers:—

"When all treasures are tried truth is the best;
I put it on *Deus caritas* (God is love) to declare truly.
Whoever is true of his tongue . . .
And works accordingly, and wishes no man ill,
He is a god by the gospel on earth and above,
And like to our Lord by St. Luke's words.
Clerks that know this should make it known about,
For Christians and unchristian claim it every one."

This saving truth is afterwards identified with love and duty:—

"It is a natural knowledge which teacheth in thine heart
To love thy Lord dearer than thyself;
No deadly sin to do, die though thou should'st.
This I trow to be truth; whoever can teach thee better,
Look thou suffer him to speak, and then teach it afterwards."

"For truth tells that love . . . is the dearest thing and most like to heaven." And then, with a reference to the Incarnation of Christ, Holy Church continues:—
"For heaven could not hold it (Love), it was so heavy of itself,
Till it had of the earth eaten its full.

And when it had of this fold flesh and blood taken
There was never a leaf on linden tree lighter thereafter."

The practical application comes in words addressed to the rich and the clergy:—

"Although you are true of your tongue, and make your gains truly,
And as pure as a child weeping in the church;
Unless you love loyally, give to the poor,
And such good as God gives you godly distribute,

You have no merit in mass nor in hours." For James tells us that faith without works is good for nothing, "and dead as a door-nail, unless the deeds follow." And so of chastity:—

"Many chaplains are chaste, but charity is absent.
No men are more avaricious . . .
They chew their charity, and chide after more.
Such chastity without charity will be chained in hell."
"Love is the leech of life, and nearest our Lord himself,
And also the straight road (the graith gate) that goes into heaven.
Therefore I say, as I said before,
When all treasures are tried truth is the best.
Now I have told thee what truth is, that no treasure is better,
I may linger no longer with thee; now look to thine own Lord."

Love, duty, truth, honest work, repentance, and trust in the mercy of God, the divine love that lived on earth in the person of Christ—these are Langland's Gospel, illustrated and enforced with rich variety of application. And it is the failures in these, the teachings that draw men away to false trusts, and the selfish crimes of men, which are the source of his bitter satire.

The central figure of the allegory is Piers—that is, Peter—the Ploughman, who led the seeking pilgrims on the way to Truth. And this honest worker in the end becomes identified in singular fashion with Christ itself. It is in the armour of Piers that Jesus "jousts on Calvary" against Death and Satan. Plain good life is the condition of salvation.

A great part of the book is taken up with inquiries after Dowell, Dobetter, and Dobest. He has several attempts to describe and distinguish these three. The most successful, perhaps, is also the shortest:—

"Dowell, my friend, is to do as law teaches.
To love thy friend and foe, that is Dobetter.
To give and to guide both young and old,
To heal and to help, is Dobest of all."

Piers receives a special pardon of which much is made. But when a priest examines it he finds, rightly, that it is only

"Do well, and have well, and God shall have thy soul;
And do evil, and have evil, hope nothing else,
But after thy death day the devil shall have thy soul."

There must be the good life, but there is

infinite forgiveness for the penitent, in the mercy of God.

"For God's mercy is more than all his other works,

And all the wickedness in this world that men might work or think

Is no more to the mercy of God than in the sea a glead."

A "glead" is a local word for a hot coal, or glowing cinder. Those who would reach heaven, it is taught, must have kinship with some of the seven virtues who keep the gate.

"Now, by Christ, quoth a cutpurse, I have no kindred there."

And so said others.

"Yes, said Piers the Plowman, and urged them all to good.

Mercy is a maiden there, who has might over them all.

And she is kin to all sinful, and her son also.

And by help of these two

You might get grace there, if you go betimes.

By Saint Paul, said a Pardoner, perhaps I am not known there;

I will go fetch my box with my brevets, and a bull with bishop's letters."

Earnest morality and love, moved to stern satire by the evils of the times, and endless illustration and application to men of all classes, deep feeling, shrewd wit, and an undercurrent of real poetry, speaking of "Bliss of the birds" and a "Merry brook"—these combine to make this long allegorical moralising poem a work of unflinching interest and instruction. As a picture of life in the later Middle Ages it is superior even to Chaucer. It gives us the thought of a wider class than Chaucer wrote for. The writer is more earnest and practical. He writes in the interest of truth and morality, not of amusement. Too much of a satire to furnish an impartial balanced estimate of the good and ill, its essential truth, with the necessary deductions for a satire, is unmistakable. I do not think the writer was a follower of Wycliffe, or in any way an innovator in theology; but he shows the condition of the Church, and the wide-spread feeling of indignation which gave rise to the reforming movements of the fourteenth and sixteenth centuries. And the mirror of his own soul in his book enables us to see the simple, earnest, sincere, and truly Christian spirit, which had a vigorous life, though embodied in strange doctrinal forms, even in the midst of ecclesiastical corruption and intellectual darkness.

C. D. B.

THE UNITARIAN MOVEMENT.

THE Rev. W. G. Tarrant concluded last week his series of four lectures on the "Spirit and Aims of the Unitarian Movement," at Channing Hall, Sheffield. The third lecture was upon the "Theological Type," which had resulted from the development of thought among Unitarians under the influences of various kinds that characterised the nineteenth century. Ranging over the whole field of doctrine with regard to human nature, God, religion, the laws of the spirit, revelation, Jesus, fellowship, spiritual progress, and the future life, it is impossible to summarise

here. Attention was specially directed to the rich devotional literature that had been produced, and, in particular, the abundant hymns written by Unitarians; a feature which proved that a true lyric vein belonged to them, in spite of their alleged lack of emotion. The final lecture propounded the questions:—(1) How does this Unitarian religion develop in the outward shape? and (2) What prospect has it as a factor in the life of the world? It must be admitted, Mr. Tarrant said, that hitherto Unitarians had advanced in very "loose order." Their churches had been criticised as "ropes of sand," and from one decade to another epitaphs had been written on their movement. In spite of its defects it did not die out, however, and figures were quoted showing a certain, though slow, growth, while the prevalence of liberal views all around showed that there was a real and widespread change going on. Were Unitarians competent, he would not say to lead, but to co-operate effectively in this great development of thought and life? A discussion of the two dominant principles of freedom and fidelity to conviction, and the problems to which they led in the life especially of the school and the church was succeeded by an examination of the efforts of Unitarians to "organise" their forces. This brought them face to face with a very important crisis, shortly to be dealt with by the National Conference at Bolton. The question of saving their weaker churches was altogether secondary; the real question was, could Unitarians do nothing more to save men's lives from the waste and misery so terribly prevalent? They needed a rebirth of a zeal truly evangelical, and were summoned to transform their splendid ideals into practical working forces. If they could not see far into the future, they might, nevertheless, be assured that they were helping on the coming of the great religion of the future. At the conclusion of the course a cordial vote of thanks was passed.

THE St. Pancras School for Mothers, which has lately moved into larger premises because of its increasing work, leads the way to a better understanding of the duties of motherhood, and gives help of a most valuable kind. Every week-day a good dinner is provided for expectant and nursing mothers for 1½d. A doctor gives advice on clothing, feeding, and management of babies. Classes are held in cookery, sewing, cutting out, hygiene of the home, value of various kinds of food, and, generally, in domestic economy. Once a week during the winter months a fathers' evening is held, at which doctors give short addresses, and there is open discussion on subjects connected with health and the home. We know of successful efforts in the same direction, but with more limited means, that have been made in connection with some of our own groups of churches. Well organised public work is doubtless best, but in many places the need for such help is very great, and there is no one doing the work. In such cases, as in so many other philanthropic labours, churches may well be the pioneers.

DR. INGE'S JOWETT LECTURES.

THE fourth of Dr. Inge's Jowett Lectures, given at the Passmore Edwards Settlement, on Wednesday evening, was on "Authority vested in an Infallible Church." It began with an examination of the Roman theory of the Church, as not simply a divinely founded establishment, but as in its corporate capacity a direct continuation of the Incarnation, permanently and fully inspired by the Holy Ghost. The four marks of Unity, Sanctity, Universality, and Apostolicity, claimed as establishing its divine authority, were examined in turn, and the untenableness of the position clearly shown. The exclusive claim to sanctity, said Dr. Inge, could hardly be taken seriously, and the claim of apostolicity simply begged the question. A theory of church authority with no better arguments than these must be in a very precarious position.

The lecture also dealt with Newman's theory of development, and the still later form of the dynamic principle in Modernism which claimed Newman as its inspirer, though he would have recoiled from its critical positions. Faith, for the Modernist, the lecturer said, rested on the practical needs of the soul. The attitude of this school was opportunism *in excelsis*. A passage from Tyrrell's "Much Abused Letter" was quoted in illustration: "After all, the visible Church (unlike the invisible) is but a means, a way, a creature, to be used where it helps, to be left where it hinders. . . . May not history repeat itself? May not Catholicism, like Judaism, have to die in order that it may live again in a greater and grander form?" And then from a note:—"The Church of the Catacombs became the Church of the Vatican; who can tell what the Church of the Vatican may not turn into?"

The lecture was delivered in a somewhat fragmentary form, and was not easy to follow. When published in its final shape, it will doubtless be of great interest and value. It concluded with an affirmation of faith in the true church as the depository of inspiration in matters of belief and practice, the whole body of men and women who have any enlightenment in such matters. Ideally, this Church is the Divine Spirit immanent in humanity. But the word Church must not be restricted to one or more organisations. On the other hand, accepted traditions in matters of faith were of great value, and authority had a steadying influence against any dominant idea, which was apt to carry people away and become a superstition. "So, an inspired church is, after all, the ideal at which we are bound to aim, and to hope for." Those are positions which later lectures will perhaps elucidate. Next week's subject is "Authority vested in an Infallible Book."

THE second number of *The City*, a monthly magazine written and printed at the First Garden City (J. M. Dent & Co., 6d. net), amid much that is ideal has one very practical article on "A Workshop in London and in Letchworth," describing the condition of the two, and what the move out into Garden City means.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

NATIONAL CONFERENCE.

SIR,—Will you kindly allow me to say that invitations, programmes, &c., for the Triennial Meetings at Bolton have been sent to all members of the Committee, ministers, and secretaries of congregations and of societies on the Roll? If anyone, who should have received the same, has not done so, I hope he will kindly let me know.

I am now able to say that the railway companies have agreed to issue return tickets, available from April 17 to 24, for a single fare and a quarter (minimum fare 1s.). They have also made a further concession, which will be specially appreciated on the present occasion, when there are a great many congregations within easy reach of the place of meeting. Season tickets, covering the three days of meeting, will be issued from Bolton, at the rate of a single fare and a quarter per day (minimum fare 1s. per day). This arrangement will operate to stations within a radius of 50 miles, and the tickets will be available for more than one journey in each direction per day, e.g., during those three days as many journeys as are desired can be made between Bolton and Manchester with a ticket which will cost 3s. 6d.

In both cases the railway companies require that a form should be presented at the booking office signed personally by me. I shall be glad to supply these forms nearer the time to all members and friends of our congregations who apply. It will be a convenience if, when possible, members of the same congregation will arrange with one of their number to send in the names and to receive from me the forms.

The Rev. A. O. Ashworth has kindly agreed to act in this way on behalf of visitors from Ireland,

JAS. HARWOOD, Secretary.

February 16.

CAPITAL AND CAPITALISM.

SIR,—Much of Mr. Capleton's letter in to-day's INQUIRER is incomprehensible to me, which I attribute not to any want of definiteness on his part, but to lack of sympathetic insight on mine. Nevertheless, I would try to follow him, from paragraph to paragraph, but that it would take so much of your valuable space, even if compression unavoidably assumed the form of dogmatism, of which, indeed, orthodoxy cannot always claim a monopoly. From the wide field covered by the letter, I gladly glean one argument, namely, "that as one million men have been organised for destruction, it ought to be easier to organise a similar or larger number for purposes of production." This does not seem to follow. Destruction and production are widely different things; the former in every way and detail wasteful, and the latter required to be even more efficient and economical than is the present system in the hands of experts, under conditions which, as Mr. Wicksteed has shown, are far too complicated to be

grasped by the ordinary understanding. In any case, the illustration chosen is an unfortunate one, coming after the blundering and muddle of the South African war (colossal, but not more so than in most other wars).

One result of the investigation which followed was to put mere business men in charge of departments previously controlled by officers. In the same INQUIRER is a review of "The Vision of Piers Plowman," from which those who imagine that want of employment and poverty are the consequence of "capitalism" may learn that they existed in a worse degree in the fourteenth century.

RICHARD SIMON.

Nottingham, Feb. 13, 1909.

THE PROGRESSIVE LEAGUE.

SIR,—A few months ago there came into existence, as the result of strong representations from various parts of the country, an association of persons who desired to unite for spiritual fellowship on liberal religious lines and to help in the bringing about of a better social order. The organisation is entitled the League of Progressive Thought and Social Service. Membership is open to individuals of all denominations and classes, and those who join the League are encouraged to retain as far as possible any connection they may already have with churches or other societies of kindred aim.

The demand for the formation of the Progressive League was so widespread and insistent that I could not withhold my active interest and co-operation, and therefore willingly accepted the office of President. In the course of a very few months about 3,000 persons (representing some 200 different towns and districts) have enrolled themselves as subscribing members, and over seventy branches have spontaneously arisen throughout the United Kingdom and several abroad. A great impetus was given to the movement by a national conference held at the City Temple, London, in November last, and at the present rate of increase there will at no distant date be a large and world-wide membership.

At the suggestion of the executive committee, I now invite the interest of all who are in sympathy with the progressive spirit in religious thought and social action. Members' subscriptions and branch affiliation fees cover central administration expenses, but in the formative stages of the League financial aid from sympathisers with our movement will be specially welcome in view of (1) the appointment of an organising secretary, devoting his whole time to the work; (2) the demand for district organisation; (3) proposed extension of the literature department; (4) the establishment and equipment of central offices in London, adequate to the needs of our rapidly growing work. We therefore ask for promises of subscriptions, for, say, three years, to ensure an income sufficient for these various purposes. Responses should be addressed to our treasurer, Mr. J. J. Boutwood, J.P., 27, Chancery-lane, London, W.C., or to myself.

R. J. CAMPBELL,

Minister of the City Temple, London.

Hill Lodge, Enfield, Feb. 15, 1909.

OBITUARY.

HARRY EDGE CUMBE THOMAS.

Our friends in Bristol and in the West of England mourn with no common sorrow the decease of one so justly honoured and beloved as the late Mr. Harry E. Thomas. For many years, it is true, he maintained a patient and brave struggle with that weakness of health which at last claimed him as its victim, when the end came gently and swiftly, on the 9th inst. Most fittingly does the *Western Daily Press* point to his memory as that of "a kindly, courteous Christian gentleman," adding with truth that "he will be missed in many spheres of Bristol life."

He was identified with many public institutions in the city, but probably his chief interest lay in the direction of educational work. For the past 13 years he had taken part in the management of University College, and as honorary treasurer in particular had been able to render this important institution most valuable service. Few of those connected with the college had watched with keener satisfaction the development of the scheme for obtaining a University charter, and though he was able to see it advanced almost to the last stage of completion, those knowing his concern for the matter will regret that he has not lived to see it an accomplished fact. Mr. Thomas was also a member of the Municipal Charity Trustees and a Governor of the Bristol Grammar School, the Queen Elizabeth's Hospital, and the Red Maids' School. His services on the committee of the Royal Infirmary will also be gratefully remembered.

From childhood his religious associations were those of the Lewin's Mead congregation, and to its interests his warm and never failing support was heartily rendered to the last. His public life was but the expression of those broad, religious principles common to himself and his fellow-worshippers, for his generous succour was ever ready at the call of useful work, irrespective of all differences of creed or of party. Truly it may be said of him that he inherited, and upheld, a family name and record whose praise is in all the churches, whilst he discharged the duties of no office more kindly, readily, or acceptably than that of the Presidency of our Western Union, some two years since.

The funeral service took place on Saturday last, in Lewin's Mead Chapel, in the presence of a company of friends significant by its character of the sincere and wide esteem in which Mr. Thomas was held. Amongst those assembled were the Rt. Hon. Lewis Fry; the Vice-Chancellor of the University of Oxford, Dr. Warren; Dr. C. Lloyd Morgan, Principal of University College, Bristol; the Rev. A. A. David, headmaster of Clifton College; Mr. Cyril Norwood, headmaster of the Bristol Grammar School; Mr. Charles Thomas, and the representatives of many a family of just repute in the city and neighbourhood.

The service was conducted by the Rev. A. N. Blatchford, who said that it was the call of loyal and deep friendship that

ummoned them to that simple service of farewell. The light of happy memory shone in their sorrow like a ray of welcome sunshine, and there was reverent gratitude for that generous and faithful life. The spirit that had fled was a fount of gladness, of sympathy and strength to every one who came within the circle of that generous confidence and that manly regard. If ever there was one who sought his duty and who strove to do it, out of a pure heart and a good conscience, it was he. It was an unselfish and a whole-hearted service he strove to render in every cause dear to worthy citizens of the city, and all knew his good work in education and in philanthropy. But little strength below was his, and yet with patience, aye, with religious care, he watchfully trimmed the flickering lamp of health, and by its light he found his way to services most useful, most helpful, towards the enlightenment and true progress of all around him, and very many were they who would miss his worthy counsel and strong hand of succour. Sincerity had set its seal on him. He loved the truth in speech, in act, yea, in every thought. That was the pole-star by which he steered a steadfast course over life's ever changeable sea. There lay the secret of that implicit trust they could not help according to him. Happy, unselfish, modest ever amongst his equals, his understanding heart responded at the same time not only kindly, but wisely, to the claims of life's helpless ones. Verily he had considered the poor. Never did he fail to show that respect to them which so raised the value of his words and deeds of generous pity. And thus was closed the tale of this treasured and gracious life; but how vivid was his memory! The bright smile that charmed our fears away, the intent and earnest gaze that met our plea for his advice, the beautiful, the unwavering loyalty that never failed the friends he trusted—such sweet memories were common to them all. In undying remembrance still would those who clung to him love to feel that "he being dead yet speaketh."

The concluding portion of the service was rendered by Mr. Blatchford at Frenchay, where, in the quiet burial ground attached to our venerable chapel there, so many of Mr. Thomas's family are laid to rest.

THE REV. R. T. REED.

ANOTHER name has dropped from the roll of our ministers by the death at Guildford, on February 11, of the Rev. Frederick Teasdale Reed, in his seventy-fourth year. Trained at the Bristol Baptist College, Mr. Reed ministered in that connection from 1860 to 1869, and was for some time in India as a missionary. Then in middle life he entered the Unitarian fellowship, ministering first at Poole 1882-85, and after two years at Tamworth, going to the Fazeley-street Mission at Birmingham. His longest settlement was at Moretonhampstead, 1891-1901, and after short ministries at Newton Abbot and Colyton, he was at Bessel's Green 1902-08. He had thus only quite recently retired from active service, and not unwillingly the faithful servant has received the call to final rest.

THE CHILDREN'S COLUMN.

OUR story to-day is the first in Miss Frances E. Cooke's book, "Heroes of Industry."

James Watt, like Telford, began life in a humble Scottish home, and had a solitary childhood. But, unlike Telford, he was delicate, and lived much indoors.

His home was a thatched cottage on the Clyde at Greenock, then, more than a hundred and fifty years ago, only a little fishing village. The cottage stood close to the estuary, and at high tide the boy could watch from the window the spray of the breaking waves. And he found many amusements and interests indoors. His father was the one carpenter in Greenock. Amongst other things he made fittings for ships, and had made the great crane on the pier. His workshop was close to the cottage, and James early learned to watch quietly, and then to use tools himself and work in wood and metal, and even to help his father in little things. His father and mother taught him to read, write, and do sums. A favourite occupation was drawing, sometimes with chalk on the floor, and in that way, too, he worked out sums and problems in geometry. He seems to have enjoyed puzzles in mathematics, and it was his ambition to become a maker of mathematical instruments.

From the first he was eager to learn, eager to understand what he saw, and he would go on thinking about what puzzled him, and trying to learn more about it, until he did understand.

One of the things that he began to puzzle about as a child was the mystery of boiling water, the nature and power of steam as it came from the kettle on the fire. This led him later to experiment on the use of steam power in driving machinery, and, at last, to success as an inventor.

Even as a child James Watt learned to wait as well as to think and work, for he suffered then and all through his life from severe headaches, and had often just to lie still and wait till the pain left him.

It seemed sometimes as if he would never be able to do a man's work in the world. Yet the habits he gained in this quiet home life, of patient watching, waiting, and working, enabled him eventually to do what many a stronger man had attempted in vain.

Having, in spite of many difficulties, been to Glasgow and to London to learn all he could about his trade, he started for himself in Glasgow as a maker and mender of mathematical instruments.

Then, with a friend, the old steam problem was renewed. The friend suggested the usefulness of finding out how to drive wheeled carriages by steam, and James, having first made a little model of a steam engine for himself, procured a model of the sort of steam engine that was used for pumping water up the shafts of mines. He found out how the model was meant to work, and set it in order. But he considered it only "a fine plaything," not likely to be of much use as it was. So he set to work to try and improve it, and after years of thinking and puzzling and experimenting, whilst he worked on at his own trade, he at last invented a model steam engine that proved really useful.

Watt had many friends who had confi-

dence in him and his invention. They all gave him encouragement, and some had lent him money to get his invention carried out. But still there were many difficulties to overcome and troubles to bear. Workmen were careless and unreliable. His first partner died, and the next one was ruined through the flooding of his mines. His best workman died, and, hardest blow of all, his wife died.

At last a successful toy and machine maker of Birmingham, with a large factory and trained skilled workmen, heard of Watt and his engine, and that he could not get good workmen to carry out his scheme.

This man, Matthew Boulton, offered to supply money and workmen if Watt would come to Birmingham and have the engines built at his works as his partner.

So Watt settled in Birmingham with his two little children. The engines, well built, proved a great success in pumping water up the shafts of mines, and other mining operations, for they were much more powerful and used much less coal than the old ones.

You can imagine how Watt's old friends would rejoice with him when at last his engine was recognised as a success.

And you will like to hear that Boulton proved a good friend as well as a good partner. When Watt was worried or depressed over difficulties, Boulton would say, "Be hopeful and strong! Keep your heart and mind pleasant, for the way to go through life sweetly is not to regard rubs."

"Watt," Miss Cooke tells us, "used to say that but for Boulton his engine could never have made its way into general use, and Boulton always gave to Watt all the credit of his great inventions." The last years of Watt's life were the happiest. He married again and had a pleasant home near Birmingham. He planted trees, and out of the bare heath made a beautiful garden. And he fitted up a workroom at the top of his house, where he was constantly busy, working at his inventions, to improve and perfect them. He lived to a great age, and even when he was over eighty, he might have been seen there at work in his leather apron. When he died, in 1819, a statue of him was erected in Westminster Abbey.

"We must not forget," Miss Cooke says in the last chapter of this story, which she calls "Into the Sunshine," "that though Watt's first invention was a powerful steam pump to drain mines, yet, as years went by, he had patiently improved his model, and added new improvements till the engines could blow furnaces, hammer metals, grind corn, saw timber, drive looms, print books, and propel ships on rivers, lakes and canals.

"Thus Watt had changed the steam engine from 'a fine plaything' into the most wonderful instrument that ever helped on the work of the world. But though Watt invented an engine that could be made to run upon ordinary roads, he never carried out the scheme. He never thought of running a steam engine on rails. The honour of the railway locomotive belongs to Stephenson."

The story of George Stephenson and the making of the first railways, perhaps the most delightful story in the book, you will read, I hope, in "Heroes of Industry."

LILIAN HALL.

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LONDON, FEBRUARY 20, 1909.

THE NATIONAL CONFERENCE.

THE Bolton Meetings of the National Conference promise to be as interesting and important as any in matters affecting the welfare of our churches.

We are printing this week the Report of the Committee, which is to be presented at the business meeting. It has now been issued, as the letter of the Rev. J. HARWOOD, the secretary of the Conference, explains, and it is greatly to be hoped that it will receive the careful attention of the members of the churches generally.

The programme, which we also print, contains an intimation of the business to be brought forward, and especially the resolutions of which notice has been given by the President, the Rev. JOSEPH WOOD, and the amendment of the Rev. C. J. STREET. Here is matter which should be the subject of mature consideration in all the churches, that delegates may go up to Bolton not uninstructed as to the views of their respective congregations and associations. The importance of the business is recognised in the programme, two afternoon sessions making ample provision for its full discussion, with a third afternoon available, in case of need. But perhaps it may be possible, by some preliminary discussion, to clear the air of misunderstandings, so that when the time comes the issues may be faced, and satisfactory conclusions reached, without a too prolonged debate.

As to other matters to be brought before the Conference, it will be seen that an admirably balanced programme has been provided. The Conference sermon by the Rev. P. H. WICKSTEED, a further sermon by Dr. S. A. ELIOT, President of the American Unitarian Association, an address on "The Ministry as a Vocation," by Dr. J. EDWIN ODGERS, promise appeals on the highest levels of religious life, while the names of those who are to deal with the subjects of "The Problem of Evil" and "Reform of the Poor Law," could not have been more aptly chosen. But, indeed, we may leave the programme to speak for itself, to secure a record attendance at this year's meeting of the Conference.

NATIONAL CONFERENCE

OF

UNITARIAN, LIBERAL CHRISTIAN,
FREE CHRISTIAN, PRESBYTERIAN,
AND OTHER NON-SUBSCRIBING OR
KINDRED CONGREGATIONS.

REPORT OF THE COMMITTEE 1906-1909.

TO BE PRESENTED AT BOLTON
APRIL 20, 1909.

THE National Conference has now passed its semi-jubilee. Since its establishment in 1882 many changes have taken place, and no period has been more significant for the religious life of the country than the last three years. The friends of the Conference may rejoice in two or three marked characteristics of our time. The establishment of an open Theological Faculty in the London and Victoria Universities justifies the faith of our fathers, who for more than a century bore their testimony and made great sacrifices on behalf of Free Teaching and Free Learning in Theology. The success which has attended the foundation of the *Hibbert Journal* points to a growing desire for a more open discussion of the subjects with which it deals. In another direction the interest aroused by the Unitarian Van Mission has shown a popular demand for a religious message different from the one commonly current, and which the Churches of the National Conference are able to deliver. The increased attention given by the Churches of all denominations to the great and pressing question of social welfare is one striking feature of our times. Another is the changed intellectual attitude of the Churches, which has practically obliterated that narrow conception of theology which called forth from Dr. Martineau his "Plea for Philosophical Studies" and "Plea for Biblical Studies and something more." No one can have even a slight acquaintance with the living thought of to-day without feeling its intimate connection with different philosophic conceptions. The Modernist Movement in the Roman Catholic Church and what is known as "The New Theology Movement" are indications of the same desire to break down old barriers. The latter, though doubtless owing much to special personal influence, could not have stirred such remarkable interest but for a widespread readiness for a new forward movement in Theology and Religion, which was waiting for a competent leader. In a more concrete form the programme of the Pan-Anglican Conference of 1908 furnished a striking illustration of the enlarged range of subjects now recognised as falling within the purview of the Church. On the personal side the unusual co-operation of representatives of most of the Churches in support of the Government Licensing Bill, and in the attempt to find a compromise on the vexed subject of Education, is both significant in itself and may be expected to lead to further action of a similar kind. If so, it seems desirable that the Churches which compose the National Conference should make their voice heard through their representative for the time being, and that the President should take his place with the Presidents of the Wesleyan Conference,

the Congregational and Baptist Unions, and the Free Church National Federation.

Yet notwithstanding this activity and progressive movement within all the Churches, they themselves recognise that they are scarcely holding their own, in respect either of the extent or the depth of their influence. The numbers, always large, do not diminish of those who through absorption in the pursuit of pleasure on the one hand, or in the ceaseless struggle with poverty and care on the other, have neither time nor thought to spare for Religion. And never perhaps were there so many people stirred with real enthusiasm for humanity—culture, education, politics, philanthropy, social reform—who yet feel that they have no help either to give to or to receive from the Churches. Their attitude is not that of hostility, but of indifference. However, the fact may be explained, it must be reckoned with.

At a time like this, the Churches which constitute the National Conference, if they have only faith in themselves and their mission, have a golden opportunity. It is theirs to regard Religion, not as a rival seeking to suppress other natural interests, but as the inspiration and complement of them all. The needs and aspirations of the soul are constant, and can only be answered by a faith which rests on the religious interpretation of life. This faith, however, is not fixed, but grows with man's growth. Let the Churches, whose very constitution provides for this growth, use the liberty they inherit to adapt their methods as well as their beliefs to the times in which they live, and they may hope for better things than any they have known in the past.

During the triennial term the Committee has met ten times, and there have also been several Sub-Committees. At the first meeting use was made of the power conferred by Rule 6 (c) to co-opt the following gentlemen: Revs. H. E. Dowson, C. Hargrove, Messrs. C. W. Jones, David Martineau, P. J. Worsley, and Edgar Worthington. Vacancies caused by the lamented deaths of the Rev. F. W. Stanley and Mr. Jones were filled by the election of Rev. J. H. Weatherall and Mr. H. P. Greg. Towards the close of the term Mr. Martineau and Mr. Worthington found themselves unable to attend, and resigned. Mr. John Dendy succeeded the former; there has not been time to fill the place of the latter.

VISITS BY THE PRESIDENT.

The President expressed a desire to visit during his term of office as many of our Churches as possible—especially the poorer and weaker ones—with the view primarily of kindling their religious life, and secondly of interesting them in the Conference and the questions which the Conference has taken up, such as the Guild movement, social improvement, and the supply of the ministry. The offer was gratefully accepted, and as a result every District Association in England and Wales has had the opportunity, which most of them gladly embraced, of receiving a visit of a week or ten days from Mr. Wood. Some congregations in Ireland also shared directly in the benefit, while many others indirectly benefited through the annual meeting of the Association, in which Mr. Wood took part. On Mr.

Wood's suggestion that the visits would be made more effective if he could be accompanied by some well-known and generous layman, who could speak to laymen from their own point of view, Mr. John Harrison, at the request of the Committee, kindly agreed to join the President, as far as his numerous engagements would permit. The Committee has received many testimonies of appreciation of those visits from the congregations themselves. The reports brought back have been most valuable, often telling of faithful, effective work in lonely outposts, but also revealing many weak places and checking any tendency to undue self-complacency. The Committee feels that the President has placed our whole community under great obligation by this self-imposed mission, undertaken when he was under the shadow of a great sorrow, and often carried out under difficulties of broken health. Further, acknowledgment is due to the Old Meeting congregation (Birmingham) for its exemplary generosity in supporting with full sympathy the enterprise of its minister.

ADVISORY COMMITTEES AND SETTLEMENTS BOARD.

It will be remembered that at the Oxford meetings a paper was read by Rev. Dendy Agate on "Advisory Committees and Ministerial Settlements," and that the Rev. Joseph Wood proposed resolutions favouring the appointment of a Central Advisory Board and of a Ministerial Settlements Board. After discussion it was resolved: "That the paper read by Mr. Agate and the resolutions submitted by Mr. Wood be referred to the Conference Committee, with instruction to consult existing Advisory Committees, the Ministerial Fellowship, the Colleges, the District Associations and others, and that they report to the next meeting of the Conference."

This matter has occupied a large share of the Committee's attention. A Sub-Committee was appointed which entered into communication with the bodies—thirty-six in number—named in the resolution. Recommendations based on the replies received were made to the Committee; were afterwards submitted, as regards the number and distribution of the Advisory Committees, for the consideration of the District Associations and others; were then modified to meet some objections; and are now reported, as follows, to the Conference itself as embodying the careful judgment of those who have been consulted:—

1. That five Advisory Committees be appointed for England and Wales, to cover the areas of the following Associations:—

- (a) The Northumberland and Durham Association, the Yorkshire Union, and the North Midland P. and U. Association.
- (b) The Lancashire and Cheshire Provincial Assembly.
- (c) The Midland and Eastern Unions, the London and South-Eastern Counties Provincial Assembly, and the Southern Unitarian Association.
- (d) The Western Union.
- (e) The South Wales Unitarian Association and the South-East Wales Unitarian Society.

2. That these Committees consist of ministers and laymen to be appointed by the Provincial Assemblies or District Associations within their areas.

3. That the Committees be authorised to delegate their functions, or any part of them, in cases where they consider local knowledge desirable—the Committee, however, always being responsible for any action that is taken.

4. That the following be the functions of an Advisory Committee:—

- (a) To consider applications from persons who wish to enter the ministry of the Churches on the Roll of the National Conference, but who have not passed through one of our recognised colleges, and to grant certificates of commendation to candidates who are deemed desirable. In considering applications the Committee
 - (i) shall require evidence of educational fitness from all persons who have not passed through a recognised college, or do not possess a University Degree or other academical qualification which the Committee deems adequate;
 - (ii) shall not inquire into other questions than those of character, antecedents, educational efficiency, and personal fitness;
 - (iii) shall aim at securing, *when practicable*, that full ministerial recognition be preceded by either a period of study at one of our colleges or a term of probation in actual ministerial work.
- (b) *When requested by both parties*, to intervene in cases of difficulty that may arise in congregations, or between ministers and congregations.
- (c) *When requested by a minister*, to adjudicate on his continued fitness to occupy a ministerial position.

5. That Advisory Committees be urged, as a matter of courtesy, to report their decisions to the Secretary of the National Conference, who will act as a registrar, and be the medium of communication among the committees.

On the question of the Ministerial Settlements Board, the Committee recognises the fact that the Ministerial Fellowship has already for nearly five years been acting as a Settlements Bureau, the object of which is to bring together with greater facility and more regard for self-respect congregations needing ministers and ministers who are without a charge, or may desire a change. The experience thus gained has been most valuable. On the one hand, the extent to which the Settlements Bureau has been called upon to act proves the necessity of some such medium of communication. On the other hand, the fact that the Ministerial Fellowship is composed exclusively of ministers, and acts for its own members only (*i.e.*, for rather less than one half of our ministers, is necessarily a serious limitation to its usefulness. Further, it has till quite recently confined itself to serving as a means of communication, and has refrained from giving advice, even when asked. The result is that, valuable as this branch of the work of the Ministerial Fellowship has been, it does not meet all cases.

In addition to the work done by the Ministerial Fellowship in this connection, much useful assistance has also been

informally rendered by leading ministers and laymen in their several districts, as well as by the Principals of our Colleges, and the Secretary of the British and Foreign Unitarian Association. Such natural opportunities of counsel will remain open, whatever scheme may be adopted. But it is within the knowledge of the Committee that some, at least, of those whose advice is most frequently sought, feel the difficulty and delicacy of their position, and would be the first to welcome the establishment of some body that is generally recognised.

Taking all these facts into account, and realising that the work of registering ministers desiring appointments and congregations desiring ministers must be done by one man, the Committee recommends that the Secretary of the Conference should be invited to undertake it. The further and more difficult task of advising, *when requested*, ministers and congregations can only be performed by a board, consisting of both ministers and laymen. It is suggested that Churches and ministers should have the choice of consulting either a National Board or a Local Advisory Committee, and that for the former purpose a Ministerial Settlements Board, including delegated representatives of the Advisory Committees, be appointed by the National Conference.

HELP FOR POORER MINISTERS AND CONGREGATIONS.

The Conference at Oxford recommended to the consideration of the Committee the question of more effectual help for our poorer ministers and congregations. Though this important matter has not been lost sight of, the Committee is not at present prepared with any suggestions. The proposals for Church organisation (including an adaptation of the Circuit system and a *pro rata* Conference Fund) which the President intends to bring forward at the triennial meetings, are closely connected with the subject, and it will be better, in the opinion of the Committee, to await them and the discussion to which they will doubtless give rise before presenting any definite report.

COMMITTEE ON THE SUPPLY OF MINISTERS.

In consequence of a paper (followed by discussion) read by Mr. A. H. Worthington at the Leicester Conference in 1900, on "The Future Supply of our Ministers," a sub-committee was appointed at that time to consider the question. Recommendations were drawn up, but there the matter rested, principally, it would seem, owing to the fact that at that time the Conference had not a secretary who could be expected to undertake the correspondence involved. Under pressure of the concern felt for the future supply of suitable ministers the question has been lately reopened. The recommendations of 1900 were considered by the Committee and, with some slight amendments, adopted, as follows:—

1. That a board be constituted by the National Conference.
2. That the membership of the board be—
 - (a) Partly *ex-officio* (the President and secretary of the Conference);

- (b) Partly representative (1 representative of Manchester College, 1 of the Unitarian Home Missionary College, and 1 of Carmarthen College);
- (c) Partly elective (6 members elected by the Committee of the Conference from its own members or from outside);
3. That the tenure of membership of the Board be—
- (a) The representative members to be appointed for such periods as may be arranged with the Colleges.
- (b) The elective members to be elected triennially at the first meeting of the Committee of the Conference held after each Conference, and to hold office until their successors are appointed.

The body thus constituted has taken for its title "Committee on the Supply of Ministers." Invested by the Conference Committee with power to add to its numbers, it has invited the principals of Manchester College, the Unitarian Home Missionary College, and Carmarthen College to become ex-officio members. The first and last named have accepted the invitation. The ministerial fellowship has also, by request, appointed a representative.

Naturally there are fluctuations in the supply of students, and at the present moment the numbers at both Oxford and Manchester happen to be considerably above the average. But many important matters remain to be dealt with, and it is hoped that the Committee which, so far, has been chiefly engaged in gathering preliminary information, will be able to give material assistance in the solution of one of our main problems.

On one subject, however, which has been brought to its attention the Committee is prepared, with the approval of the Conference, to take immediate action. From time to time men desire to enter the ministry who possess many essential qualifications for the work, and yet have not had any systematic preparation, and for various reasons are unable to avail themselves of an ordinary college course. At present they generally accept probationary appointments as lay workers for a term of not less than three years, and then may be recognised as full ministers. The Committee recommends that during this probationary period they should be required to take a course of reading prescribed with the kind help, it is hoped, of the authorities of the colleges at Oxford and Manchester, and should present themselves for an annual examination to a board appointed by the Conference. Such an arrangement, it is believed, will supply really valuable guidance to the men themselves, and at the same time help to raise the standard of ministerial efficiency.

ROLL OF MINISTERS.

The Committee has had under consideration the desirability of issuing an annual list of ministers. The list contained in the Essex Hall Year Book, edited for many years with great care, has been of much practical value. But in a matter which experience proves is sometimes delicate and difficult, and which so closely concerns our churches, it seems fitting that their recognised organ should have a voice.

Moreover, ministers themselves form a profession, and like the great professions of law and medicine, have a direct interest in upholding their corporate character. The Conference, therefore, is recommended to authorise the Committee to enter into communication with the British and Foreign Unitarian Association and the Ministerial Fellowship with a view to united action in the preparation, revision, and annual publication of a ministerial roll. With a common desire, on the one hand, to maintain the traditional openness of our ministry to all duly qualified candidates, and, on the other, to keep out those who are not qualified, there should be no difficulty in arriving at a generally satisfactory arrangement.

PROPOSED CONSULTATION BOARD.

In the report of the last Committee an account was given of the endeavour that was being made to establish a Consultation Board with the view of assisting "the several trusts and societies in the administration of their funds by providing a means for the interchange of information and mutual counsel." Though that could not be carried through, the object aimed at was, to some extent, reached, inasmuch as there is now more inter-communication than formerly was the case between the managers of trust funds. A list of such funds, valuable for reference, has been prepared.

CHURCH MEMBERSHIP.

With the view of calling attention to the organisation of our congregations and the basis of their membership, and of ascertaining what methods are found to work best in practice, the Committee sent to each congregation the following list of questions: Exact title of building or congregation.

1. Do you keep a register of members?
2. What are the conditions of membership as to—
 - (a) Age.
 - (b) Subscription.
 - (c) Character, &c.
3. Is it necessary for persons seeking membership to be accepted by the committee or congregation?
4. Is any special encouragement to join the congregation offered to Sunday scholars or young people?
5. Have members any defined duties and privileges?
6. How long must members have been on the register before they are able to exercise their privileges?
7. When members remove to another neighbourhood are they systematically introduced to another congregation or minister when there is one sufficiently near?
8. Have you a congregational committee or council, and if so, how is it chosen?
9. Is the minister an *ex-officio* member?
10. Is the succession of trustees maintained by co-optation, or selection by the congregation?
11. In important matters, such as the election of minister, does the decision rest with the congregation, committee or trustees?
12. Have you any further information to give, or any suggestions to offer?

The answers received will be summarised in a paper to be read at Bolton, when

it is expected that useful information and suggestions will be elicited.

CONFERENCE ROLL.

Applications to be placed on the roll of the Conference have been received from the congregations of Lower Mosley-street Sunday School (Manchester), Garston, St. Helens, Blackburn, and Ansdell, and have been acceded to by the Committee. On the other hand, the congregations at Hyson Green (Nottinham), Rhydypark, Boston Mills, Weymouth, Paisley, Kilmarnock, Longton, Ballymena, and Limavady disappear from the roll, having ceased to exist—most of them many years ago. In several cases congregations belong to more than one District Association or Provincial Assembly. The Committee has decided that they shall appear under each one, and in this form the list will be found at the end of the report.

FINANCE.

At the Oxford Conference the following resolution was unanimously carried, on the motion of Mr. Howard Chatfield Clarke, seconded by the Rev. Chas. Hargrove:—

"That the congregations on the Roll be urgently requested to make an annual contribution towards meeting the ordinary expenses of the Conference."

An appeal was accordingly sent out, with the result that in 1906-7, 107 congregations and 5 District Associations contributed £162 12s. 5d.; in 1907-8 129 congregations and 6 District Associations contributed £158 11s. 9d.

These amounts have been supplemented by several kind private subscriptions, but the financial condition of the Conference cannot be considered satisfactory until every congregation and District Association contributes, and thus provides the moderate sum (about £250 per annum) required for the ordinary working expenses. Many of them do their share well, and even more than their share; if only the rest will do their part no burden will be felt by any.

DEPUTATIONS, &c.

Since the last report the International Council of Unitarian and other Liberal Religious Thinkers and Workers has met at Boston. Most successful and stimulating meetings were held, and, through the fund generously organised by Dr. Herbert Smith, a larger number of our ministers was enabled to visit America than has probably been there during the whole of its previous history. The Conference was officially represented by Sir Wm. B. Bowring, Bart., and Mr. J. Harrop White. Letters of greeting and sympathy have been sent to the annual meetings of Protestantenbond in Holland in reply to invitations to send a visitor. The Conference has also been represented at the anniversary and provincial meetings of the British and Foreign Unitarian Association, at several District Association annual meetings, and some congregational bi-centenary celebrations. As far as possible, the Committee is always glad, when invited, to be thus represented, and so to keep in touch with its constituents. It sent a representative to "The Cry of the Children" Committee, and to the International Peace Congress, while two of its members have been placed

on the National Council of Peace Societies. The Committee adopted resolutions in connection with The Hague Conference, and in support of the Government Licensing Bill of 1908.

During its term of office the Committee has had to mourn the loss of four of its members. Mr. Alfred W. Worthington, for twenty-three years one of the hon. secretaries, and at the time of his death a vice-president, had through a long life served with rare devotion the congregations and interests for whose welfare the Conference exists. The Rev. Frank W. Stanley, an hon. secretary for several years, was esteemed highly for his own sake and for his work's sake. Mr. Wm. Wallace Bruce, widely known and honoured for his public services and personal worth, was always loyal to the religious principles which were held by conviction as well as inheritance. Mr. Charles W. Jones, a man of high character, wide influence, and generous enthusiasm, who is sorely missed in many ways and places, has left a memory which will long be cherished in the churches which he loved so much. The truest honour that can be paid to these friends and to many others who have passed away from our fellowship on earth, is with renewed zeal and devotion to go forward with the work which won their allegiance. So shall the memory of the just be blessed.

PROGRAMME OF THE TRIENNIAL MEETINGS AT BOLTON, APRIL 20-23, 1909.

NOTE.—All the gatherings will be held in the Town Hall, except where otherwise stated.

MONDAY EVENING, APRIL 19.

Annual meeting of the National Conference Guilds' Union at Bank-street Chapel (programme arranged by the Guilds' Union). 4.30 p.m., Council Meeting. 5.15 p.m., Annual Business Meeting. 7.30 p.m., Young People's Rally, in the Chapel. Chairman, Rev. John Ellis (Yorkshire). Short addresses by Rev. Dr. Samuel A. Eliot (Boston, U.S.A.), Miss Minnie Twist (Birmingham), Rev. Neander Anderton, B.A. (Monton), and Mr. Leonard Short (Sheffield).

TUESDAY, APRIL 20.

2.0 p.m., Meeting of Committee on the Supply of Ministers. 2.30 p.m., Meeting of Conference Committee. 4 p.m., Reception by the President. 4.30 p.m., Business Meeting (first part). 7.30 p.m., Service, conducted by Rev. H. D. Roberts (Liverpool). Preacher, Rev. P. H. Wicksteed, M.A. (Wantage).

WEDNESDAY, APRIL 21.

9.30 a.m., Communion Service in Bank-street Chapel. Conducted by Revs. Charles Hargrove, M.A. (Leeds), and H. J. Rossington, M.A., B.D. (Belfast), assisted by Revs. W. H. Lambelle (Middlesbrough), T. A. Thomas (Llandyssul), J. H. Weatherall, M.A. (Bolton), J. Worthington, B.A. (Cullompton), Messrs. J. J. Bradshaw, J.P. (Bolton), John Dendy (Monton), John Harrison (President of the British and Foreign Unitarian Association), and T. Fletcher Robinson (President of the Provincial Assembly of Lancashire and

Cheshire). 10.30 a.m., Address by the President of the Conference. 11.30 a.m., Conference. Chairman, Rev. Dr. J. E. Carpenter (Oxford). Subject, "The Problem of Evil." Address by Prof. Dr. Henry Jones (Glasgow). Discussion opened by Mr. W. R. Boyce Gibson, M.A. (London), and Rev. Dr. Mellone (Holywood). 2.30 p.m., continuation of Business Meeting, at which the resolutions of the President will be brought forward. (To be further continued, if necessary, on Friday afternoon.) 7.30 to 10 p.m., Conversazione.

THURSDAY, APRIL 22.

9.30 a.m., Service conducted by Rev. N. Anderton, B.A. (Monton), with sermon by Rev. Dr. Eliot, President of the American Unitarian Association. 11 a.m., Conference. Chairman, Mr. Henry Woolcott Thompson (Cardiff). Subject, "The Wider Meaning of Modernism." Papers by Revs. J. M. Lloyd Thomas (Nottingham) and J. W. Austin, M.A. (Birmingham). Discussion opened by Revs. W. G. Tarrant, B.A. (London), and W. L. Schroeder, M.A. (Halifax). 2.30 p.m., Conference. Chairman, Sir John Brunner, Bart., M.P. (London). Subject, "Reform of the Poor Law." Papers by Mrs. Bernard Bosanquet (London, member of the Royal Commission on the Poor Law) and Rev. Percy Dearmer, M.A. (London). Discussion opened by Mrs. Wm. Haslam (Bolton) and Rev. F. H. Jones, B.A. (London). 7.30 p.m., Public meeting. Chairman, Mr. T. H. Winder, J.P. (Bolton). Speakers, Revs. Joseph Wood (Birmingham), Dr. Carpenter (Oxford), Charles Peach (Manchester), Matthew R. Scott (Southport), J. H. Weatherall, M.A. (Bolton), and Mr. Richard D. Holt, M.P. (Liverpool).

FRIDAY, APRIL 23.

9.30 a.m., Devotional Service of Consecration, conducted by Revs. W. Whitaker, B.A. (Hull), and Herbert McLachlan, M.A., B.D. (Leeds). 10.15 a.m., Conference. Chairman, Sir William B. Bowring, Bart. (Liverpool). Subject, "Our Congregations." (a) Their Worship, by Rev. F. K. Freeston (London); (b) Their Membership and Internal Organisation, by Rev. James Harwood, B.A. (London), who will summarise the replies to questions recently circulated among the congregations. Discussion opened by Messrs. Henry P. Greg, M.A. (Styal), W. Byng Kenrick (Birmingham), and C. Sydney Jones, M.A. (Liverpool). 12.15 p.m., Resolution of thanks to the Bolton friends for their hospitality. 12.30 p.m., Address (without discussion) by Rev. Dr. J. E. Odgers (Oxford), on "The Ministry as a Vocation."

At the business meeting the following matters will be dealt with:—Report of the Committee; Financial Statement; Election of Officers and Committee; Report of Ministers' Sustenance Fund, Guilds' Union, Ministers' Pension and Insurance Fund, Social Service Union; resolutions on the recommendations contained in the Committee's Report, with regard to (a) Advisory Committees, (b) Ministerial Settlements Board, (c) "Lay Workers" on Probation, (d) Ministerial Roll.

The President has given notice that he will propose the following resolutions (which will be taken on the Wednesday):—"That in view both of the changed conditions of the age and the pressing need of our churches for a closer and more practical fellowship whereby the strength of the strong shall be more readily held at the service of the weak, and mutual effectiveness developed in a quickened sense of unity, this Conference is of opinion that the time has arrived when a resolute effort should be made to bring the churches of our communion into a more vital organisation—the organisation of a body fitly compacted together by that which every part supplieth." "That the Committee of the Conference is hereby instructed to prepare a scheme of organisation taking into consideration the President's suggestion of an adaptation of the circuit system and the provision of a *pro rata* Conference Fund, and after consultation with the local associations and the British and Foreign Unitarian Association, to present the same to a special meeting of the Conference to be held within twelve months of the present date."

Notice of the following amendment has been received from Rev. C. J. Street, M.A., LL.B.:—"That, while deprecating an ecclesiastical reorganisation, this Conference earnestly urges upon the members of our congregations the need for more self-sacrificing devotion to the principles and faith which they exist to promote, and the rendering of generous support to the weaker churches, and pleads for a more effective co-operation among our institutions. That, while exercising the function of recommending to the existing organisations such methods and undertakings as it deems advisable in the interest of our common cause, this Conference, having regard to the existence of the Augmentation, Sustentation and other Funds, and the work of the British and Foreign Unitarian Association and the District Associations, deems it undesirable on economical and administrative grounds to create a new Conference Fund, but looks to such organisations to provide for the adequate maintenance of the churches and for missionary extension."

* Other resolutions, of which due notice is given, may, with the approval of the committee, be submitted.

Any member of the Conference desiring to bring forward a resolution must give notice to the secretary not later than April 16.

There is in the published programme hospitable provision for lunch and tea during the meetings of the Conference, not particularly noted here.

AN infinite law of Love at the heart of the universe—that is the centre of theology; a world that permits moral alienation through the free will of man—that is the problem of philosophy; *he came to himself*—that is the heart of ethics; *I will go to my Father*—that is the soul of religion.—F. G. Peabody.

THE idea of living, not in isolation, but in community, is the very corner-stone of the Kingdom of God.—G. S. Merriam.

PROVINCIAL LETTER.

NORTH AND EAST LANCASHIRE.

In these days there seems to be much talk about ways and means in connection with the church life in various denominations. Unions and re-unions have been the order of the day for some little time past, and more recently denominations are seriously considering re-organisation of some sort within their own borders. Congregationalists, for instance, are seeking a more developed organisation: whereas Wesleyans, thinking themselves over-organised, are seeking to simplify theirs, and, according to a writer in a religious weekly paper lately, are becoming a little more Congregational in their method of church government. There are some also among us who are very restless about our organisation, and we are going to have our little flutter at the forthcoming Conference at Bolton in April. Personally, I do not think that anything will come of it, and I am glad to see the notice of amendment by the Rev. C. J. Street, which, if I mistake not, will be carried triumphantly; and if not, if the resolution is carried for the formation of yet another fund, and closer organisation, it won't affect the stronghold of Unitarianism. If we are content to use the present machinery, without seeking to multiply it indefinitely, great things might be done. There is a method of the strong helping the weak in a way different from that to be proposed at the Conference. To link the weak with the strong in the way suggested will be to always keep the weak in a state of dependence and vassalage. It is, of course, the opportunity of the soul that itches for power, and superior authority. But I think our aim should be not to keep the weak dependent on the strong, but to make them strong and independent themselves. The weak are already being helped through our representative organisations, and any moneys given by that individualist Association, the B. and F.U.A., are conveyed through and administered by the local representative Unions as a rule. I fail to see that much more is really needed in the way of organisation. But I do think that a fresh policy might be pursued, viz., the policy of making our churches independent. I do think that there are two principles from which we shall not easily or readily depart. They both were emphasised at the celebrated Salters' Hall Conference, in 1719. The first principle was adopted by a little less than half present—the principle of non-subscription to man-made creeds. The second principle was adopted by all those that were present, embodied in their second piece of advice which they agreed to send down to their friends in Exeter, who did not know what to do with their heretical ministers—the congregation shall decide what is error in doctrine, vesting all power in the people concerned most—the principle of independency. These two principles have been ours for several generations, and our policy should be, and is in this part of the world, to make our churches truly independent as soon as we can. Instead of doling out annual sums, as we are doing at present in many Associations—a very necessary work, I confess, for some time yet to come—

we should look further ahead, and begin a policy of endowment for the weaker churches; let this be our main aim, of course helping meanwhile with the annual dole. But the "closer" organisation that is going to be proposed will do nothing more than is being done at present, viz., the administering of the annual dole. It will not necessarily strengthen the weak any more than they are strengthened now. They will still remain weak, and the strong will be drained more than at present. There is no new policy suggested; it is the old policy worked by different hands. But in our North and East Lancashire Unitarian Mission we have deliberately gone in for a new policy, which perhaps is larger and greater than the propounders of it felt it to be at first. It is quite a new departure, and until it was adopted the old aided churches did not grow any stronger, but remained as they were, weak and unenterprising, and apparently quite content to draw the annual dole for thirty, forty, and fifty years in succession. The Committee during that time apparently were vaguely hoping that some time these churches would become strong and self-supporting. But they never did. Waiting for something to turn up by chance is a disappointing business. And we shall be disappointed again with any new organisation that does not aim at something more than collecting money from all the churches, and distributing it among the weaker ones. On this policy the weak will remain weak as now, and perhaps weaker than now, for all hope of independence will be at an end then, whereas that hope, however faint, is entertained by every weak church at present. The dole will be more secure, perhaps, under the proposed new scheme, and therefore "why make any effort?" it will be asked. That last condition would be worse than the first. Now, since a new policy (but with the old and the same organisation) has been adopted by our Mission, our aided churches that had been "on our books" for periods varying up to forty years, have been considerably enlivened. Instead of dragging along the usual hum-drum and disheartening existence, hoping that others would arise to do something for them, but not thinking of doing much for themselves, they have been living, really living for a purpose, working hard for it, and enjoying life as they have not done for a long time previously. It has brought with it enthusiasm, for there is nothing that breeds enthusiasm better than having a great end to work for, and knowing the means of securing it. A great need, and a great idea fitting the need, and you have zest and delight. Our new policy as an Association is the encouragement of independence through endowment funds. It is not necessary to give the details of it here. They can be got when they are wanted. This policy has been in existence about five years, and there are five more years in which the offer of the Mission holds good. Out of our seven aided churches two are already practically independent, viz., Rawtenstall and Accrington, through praiseworthy and, indeed, splendid efforts on their part. There are a few others on their way to independence under the same conditions laid down by the Mission. Rawtenstall,

which finally closed its financial accounts with the Mission on December 31, 1908, has now an independence fund of £1,450; and when Accrington finally closes with us in May next, she will not be far off the same figure, possibly will exceed it. I believe strongly in legacies and endowments (if not too carefully ear-marked) for our churches, and when a church has worked hard for its own endowment it can have no deleterious effect upon it. A time comes in the history of almost every congregation when its character is completely changed: the wealthy have moved away into more agreeable surroundings, and the maintenance of the fabric, and support of the ministry, have proved an immense strain to the poorer members that are left—a burden, indeed, in some cases too heavy to bear. Those who are left see clearly that if the doors are to be kept open it is mainly an endowment that can do it, and thus the period of legacies is not that when they could have been given with ease and amply, but when they can be given only meagrely and with difficulty, and sometimes they are not given even then. Few things tend more to kill a congregation, or considerably diminish it, than the hopelessness of the burden they are called on to bear. We hope, however, by this set policy of ours, to see in a few years the independence of our remaining aided churches, so that our hands shall be free to devote to the two or three other churches which are not at present on our ordinary funds, but have special conditions attached to them. Blackburn especially would I name, which is one of the most promising of our young churches, I should say, in the country. The character of the town and the congregation is most favourable. The latter is barely three years old, but it is strong and healthy. They are, however, considerably hampered by the want of a building of their own. They are badly in need of a church, and I sincerely hope that when they make their appeal to the Unitarian public for that purpose, the response will be quick and handsome.

E. D. PRIESTLEY EVANS.

BRITISH LEAGUE OF UNITARIAN WOMEN.

MEETING OF COUNCIL.—There was a very good attendance of delegates at the first council meeting of the League, held on Wednesday, February 10, at Essex Hall. In the absence of the President (Lady Bowring), Miss Tagart took the chair.

A report presented by the executive committee showed that the committee has held five meetings at which the attendance of country members has been very good. The committee had received numerous letters of inquiry as to what special work there was which the women might take up, and in response to these a circular was drawn up entitled "Suggestions for Work to Local Branches," and later on, as many inquiries came as to how existing societies should be turned into branches or new branches be formed, the committee issued another circular, "Suggestions for the Formation of Branches." In this special attention is drawn to the fact that local branches are absolutely independent of the central

committee as to their local proceedings, but can control the central committee by means of delegates to council and annual meetings, the link between the branches and the League being the interchange of reports.

There are now about twenty-two branches and several which have been formed, but which have not yet affiliated themselves with the League.

As it became apparent that the women of churches up and down the country would be glad of help in explaining the aims of the League, and in encouraging their societies to join, it was arranged that on payment of travelling expenses a representative should go down to address any society which asked for such help. Accordingly the organising secretary, Miss Helen Herford, addressed meetings in Liverpool, Edinburgh, Dundee, Sheffield, Manchester, Richmond, Peckham, Kilburn, Kentish Town, Poole, Bournemouth, Bridport, Crewkerne and Ilminster. In April it is hoped that there will be some meetings in South Wales, as the organising secretary (who is also on the ex-committee of the B. & F.U.A.) is to go down as a member of a deputation from the Association. In fact, one of the many helpful things done by the B. & F.U.A. has been in taking the League's secretary into Scotland, and now into Wales, and so affording her opportunities of coming into personal touch with outlying groups of women at little cost either to the latter or to the League.

The committee expressed its thanks for this help and also for the generous offer of the Association to send literature for the branches applying on payment of postage.

The details of the little tour in the west were arranged by Mrs. Tucker, of Bridport, who has been most indefatigable in her labours on behalf of the League.

Reports were read from 18 local branches. Each gave short statements of its local work with any special League work now undertaken. Though these reports were mostly chronicles of very quiet, uneventful doings, they were interesting and instructive, showing as they did the wonderful varieties of methods employed, and when published together they should be full of helpful suggestions to many a woman worker in our churches. At the conclusion of business a discussion on "Our Responsibilities to the Young People of our Congregations" was opened by Mrs. Blake Odgers, and an interesting debate followed on the subject. The general opinion seemed to be that while our Sunday scholars are well looked after, the religious education of the children of our congregations is very scanty and unsystematic.

If we love that which is best in each other, not the fugitive though seducing charm, but the truth and sincerity and earnest feeling in each other's souls, our love to each other helps and does not hinder. If we vitalise and encourage it by conscience and faith, if we help each other by it nearer to truth, duty, and God, then our love for each other becomes immortal. This love defies accident, absence, change.—*J. F. Clarke.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Acton.—A social gathering was held at the church on Tuesday evening by the invitation of the minister, the Rev. Arthur Huin. Between 60 and 70 people were present, and many expressions of pleasure were heard at the growing number of people who take an interest in the work of the church. A very pleasant evening was spent.

Belper (Appointment).—The Rev. A. Leslie Smith, B.A., formerly of Hale, has accepted an invitation to Belper, and will commence his ministry there on March 28.

Coalville.—A series of special services held in the new hall, celebrating the fourth anniversary, was brought to a close on Sunday, Feb. 14, when the Rev. Charles Sneddon, of Christ's Church, Nottingham, was the preacher. He gave a very interesting address in the afternoon to the children, and in the evening preached to a large congregation on "Some Aspects of Life." A recitation by Miss Olive Thurman, and a duet by Mrs. Chapman and Miss Woolley added to the interest of the service. The collection was very satisfactory. The Sunday-school is making steady and satisfactory progress. Gifts of surplus books from any of our wealthier Sunday-schools would be greatly appreciated. The Band of Hope is also making good progress.

Crews.—Last Sunday, the first of a series of ten Sunday evening lectures on "The Great Christ Question" was given by the Rev. H. Fisher Short. The subject was "Did Jesus Ever Live?" References were made to the adverse opinions and negative theories of Grant Allen, Prof. Frazer, Robert Blatchford, and J. M. Robertson. Attention was directed to John Stuart Mill's apparently unanswerable verdict as set forth in his famous "Essays on Religion." Schmiedel's "foundation pillars" were also dealt with. And the lecture concluded with a strongly affirmative note. There was an unusually good attendance, including a large percentage of visitors. The lectures, which are being given by special request, promise to be successful.

Denton.—In co-operation with the British and Foreign Unitarian Association, a course of Sunday Evening Lectures on Unitarianism has just been concluded in the Wilton-street Chapel, given by the Revs. John Evans, J. M. Lloyd Thomas, A. C. Fox, and the minister of the chapel, Rev. H. E. Perry. The attendance was excellent, and considerable interest was shown in the town. The congregation are now working hard for a bazaar, which is to be held the first week in March, the object being to pay off a debt on the Endowment Fund of £1,300. The congregation (which is purely of the working class) declared its independence four years ago, but the annual charge on the fund seriously hampers its progress, hence the bazaar and the appeal to the churches. The young people in the school are working with a vigour and enthusiasm which is most encouraging, and all augurs well for success. The Sunday-school has headed the donation list with £100, but at present the total amount received has not quite reached £250.

Derby.—The series of six doctrinal sermons, preached in Friar-gate Chapel by the Rev. Albert Thornhill on recent Sunday evenings (to which we referred last week), has aroused much local interest. Large congregations assembled as the result of judicious preliminary announcement, and the whole course, forming as it did a telling exposition of Unitarian faith and principles, was followed with keen attention, as proved by the numerous personal and written inquiries addressed to Mr. Thornhill by earnest listeners. Special music, under the direction of the organist, was a feature of the services.

Dublin.—Our announcement last week with regard to the Rev. G. H. Vance was somewhat misleading. We understand that while resigning the active duties and responsibilities of the ministry in Dublin at the end of this year, Mr. Vance is still retaining his position as senior minister of the Stephen's-green congregation.

Gateshead-on-Tyne.—A crowded congregation assembled in Unity Church last Sunday morning, when Mr. Bipin Chandra Pal, of Calcutta, conducted the service and gave an

excellent discourse, lasting nearly an hour, upon "Freedom," touching upon its many phases with particular reference to freedom in things religious. On Sunday evening another large congregation, including many strangers, was present to listen to the first of five special Sunday evening sermons upon Unitarian Christianity under the auspices of the Northumberland and Durham Unitarian Association. The first sermon was given by the Rev. W. Wilson, the pastor, and the second will be given by the Rev. S. S. Brettell, of Darlington. Much vitality is being displayed by the members of this congregation, over 3,000 circulars having been delivered by the friends themselves last week. A scheme is being promulgated for the erection of a permanent building in place of the present iron structure, it being felt that the needs of the congregation require more commodious premises to carry on the work successfully. Owing to the resignation of Mr. Lavender, Mr. Isaac Harte, of Woodbine Villa, Villa-place, Gateshead, has been appointed secretary.

Hull.—At Park street Church, February 3, the Rev. Lucking Tavenor, of Huddersfield, delivered an illustrated lecture on the "Art of Sir E. Burne-Jones." His account of the pre-Raphaelite brotherhood and his illuminating remarks on some of the principal works of the artist were much appreciated. The meeting was organised and conducted by the ladies of the church.

Leeds: Holbeck.—During the winter season four monthly united scholars' services have been held in the church on Sunday afternoons, and have proved interesting and helpful in various ways. Last Sunday the address was given by Mr. C. H. Sykes, a Wesleyan local preacher, and president of the Leeds branch of the Progressive League. He gave an excellent address on the parable of The Builders. At previous services interesting addresses were given by Miss Ferro and Mr. F. Clayton, of Leeds; Mr. T. M. Chalmers, of Wakefield; and Mr. J. H. Brooke, of Bradford. The second of the present course of lectures on Unitarianism was delivered on Wednesday week by the Rev. C. J. Street, of Sheffield. He had for subject "The Sayings of Jesus," and in a very lucid and interesting manner put before his hearers an account of Harnack's recent theory, and showed its bearing upon the composition of the Gospels. Although the lectures have been liberally advertised the audiences are small.

London: Islington.—The centenary of Mendelssohn's birth was celebrated at Unity Church by a lecture in the schoolroom, on Feb. 11, by Mr. F. W. Turner, of Newington Green. Musical illustrations, vocal and instrumental, were admirably rendered by members of Mr. Turner's family and a few friends, the lecturer himself contributing with much power and feeling, "It is enough," from Elijah, and also the song, "I'm a roamer," with great spirit and vivacity. The evening was altogether a delightful one, and the hearty vote of thanks included a reference to the "Newington Green Musical Society," conducted by Mr. Turner at his own house, in the sixties and seventies, when several works by Mendelssohn were studied by the members, amongst whom were many friends from Unity and neighbouring churches. Last Sunday evening a special service in connection with the Boys' Own Brigade, was conducted by the Rev. E. Savell Hicks, when over 100 boys, with their officers, attended, representing companies from several of the London churches and missions. The preacher in his address urged his hearers to let the motto of the Brigade, "Quit you like men," inspire their daily life and promote true manliness of character. After the service, the boys marched into the schoolroom and Preston room, where refreshments were served.

London: Stamford-street.—The fifty-first annual report of the Carter-lane Mutual Benefit Society shows a total on capital account of £1,414 13s. There are 48 members on the books, and the amount paid in relief of sick members was £42 5s. 3d. In one case the death allowance of £10 was paid. Members' subscriptions amounted to £35 0s. 2d. At the annual meeting, on Feb. 1, a resolution, moved by the president, the Rev. J. C. Ballantyne, was carried unanimously, tendering heartfelt thanks to Mr. R. J. Gregg, who has retired after long and devoted service as secretary and trustee.

Manchester: Failsworth (Appointment).—The Rev. J. Morley Mills, of Bootle, has

accepted a unanimous invitation to the pastorate of Dob-lane Chapel.

Manchester: Longsight (Appointment).—The Rev. G. C. Sharpe, formerly a minister of the Primitive Methodist group of churches at Barnard Castle, has received and accepted a unanimous invitation to the Free Christian Church.

Midland Sunday School Association.—The quarterly meeting was held on Saturday, Feb. 13, at West Bromwich, the president, Mr. W. Bache Matthews, presiding. The secretary (Rev. Thomas Paxton) read a report of the last quarterly meeting, and gave a résumé of the proceedings of the new movement of University Extension Lectures to Sunday-school teachers. Beginning from an endeavour to arrange for lectures to teachers in our Unitarian Sunday-schools, it has developed until now the teachers of all churches are attending the lectures by Mr. Frank (Roscoe, of the Male Training College, given both on Friday and again on Monday evenings. Mention was made that a joint committee was now in existence, and a federated summer festival was being considered, as also a united convention in the late autumn. It was decided to hold the annual service in the Birmingham Town Hall on Sunday afternoon, July 18, the Rev. F. A. Holmer to conduct the service and Rev. W. G. Topping to give the address. It was also agreed to issue an appeal for annual subscriptions to the Association, considering the nature of the work being now done. In view of the fact that the Children's Charter comes into operation on April 1, the following resolution was adopted:—"That this quarterly meeting of teachers and workers, representing the Unitarian Sunday-schools of Birmingham and district, appeals to the magistrates to use whatever powers they may have to prevent the attendance of children under the age of 14 years at music hall and theatre performances unless accompanied by parent or guardian." After tea a public meeting was held, when an address was given by Mr. Arnold H. Burrows, of the West Hill Training Institute, Selly Oak, on "The Sunday School of To-morrow." Mr. Burrows is an assistant to Mr. G. Hamilton Archibald, and gave an interesting account of the "Archibald" method of Sunday-school teaching. The small classes, the nature talk, the complementary story, the awakening of the interest of the child are special features. The grading of the school into a primary school, including children of both sexes from six to eight years of age, the junior school from nine to eleven, the senior from twelve years upwards, was described, the object of the senior school being to provide teachers for the primary, and so induce scholars to complete the circle, to be helped and then to help. The address was very much enjoyed, and Mr. Burrows was heartily thanked.

Newport (Mon.)—Annual church meeting was held on Thursday, Feb. 4, the attendance being much larger than at any previous meeting. The report refers to the valuable work done by the Rev. Arthur Golland, and announces an increase of eleven in the membership during the preceding year. The various church institutions, including Sunday-school, literary and social guild, Bible-class, and Shakespearian reading society, are all in a flourishing condition, and there is every indication that the current year will be a very prosperous one.

Scarborough.—At the annual meeting of the Westborough Unitarian Church, on Friday, Feb. 12, Mr. G. H. Harling, Chairman of the Committee, presiding, it was agreed that an invitation to the pastorate of the church be given to the Rev. Joseph Wain, of Trowbridge, and formerly of the Lewin's Mead Domestic Mission, Bristol. Mr. Wain is a York man, and Mr. George Wain, of the N.E.R., Scarborough, is his brother. A hearty vote of thanks was accorded to Mr. J. R. Kettle, Secretary of the Congregation, who retired after nine years' service. Mr. Wain has accepted the invitation, and hopes to begin his ministry in April.

Southport.—On Wednesday, the 10th inst., a lecture on Abraham Lincoln was given in connection with the Literary and Social Union by Councillor T. C. Abbott, of Manchester. After the lecture a number of lantern slides were shown on the screen (specially prepared to illustrate the lecture). Dr. Axon moved and Mr. George Smith seconded a cordial vote of thanks, which was carried with enthusiasm.

Swansea.—Anniversary services were held in the Unitarian church on Sunday, January 31, when the Rev. J. E. Manning preached morning and evening. The attendance was very large, all gladly welcoming their former and much esteemed minister. The annual general meeting took place on February 3, when very satisfactory reports were given by the hon. secretary, Mr. C. H. Perkins, J.P., and by Mr. J. J. Guppy, the hon. treasurer. Mr. Burchell presented the Sunday-school report, Mrs. Reid that of the Postal Mission, and the Rev. Simon Jones of the Band of Hope. The meeting was adjourned until the 15th, when the committee and officers of the church were elected. Mr. J. J. Guppy having resigned the position of treasurer, a warm vote of thanks was passed for his services, and Mr. W. W. Holmes elected as his successor. Mr. C. H. Perkins was again elected hon. secretary.

Walsley.—The annual congregational party was held last Saturday, when upwards of 200 sat down to tea. At the subsequent entertainment, over which the Rev. E. E. Jenkins presided, the school was crowded, and many were unable to gain admittance. The chief attraction was a comic burlesque opera, "Ali Ba-Ba," performed by the chapel choir and elderscholars of the Sunday-school, under the leadership of Mr. Isaac Borrow. On Sunday afternoon, at a trustees' and congregational meeting, the question of a house for the minister was considered, the Bolton Corporation having acquired some of the land that belonged to the chapel and also the parsonage. As suitable houses were not easy to find, Mr. J. B. Gass showed a way out of the difficulty, and the following resolution was unanimously passed:—"That the trustees and congregation approve of the arrangements submitted by Mr. Gass, whereby a suitable house will be made available for the minister at a rental on the building value and outgoings; and the congregation to have the right to purchase if thought desirable." A vote of thanks was also passed to Mr. Gass for his valuable and business-like services, and to the other trustees for their interest in the matter. After tea a further congregational meeting was held to appoint officers and committees for the coming year, and to arrange the programme to finish this winter's session.

Yorkshire S.S. Union.—The second conference for the season was held at Leeds, in the Priestley Hall, Mill Hill, on Saturday last, when there was a more than ordinarily large attendance. The Leeds schools were well represented, and friends were present from Bradford, Halifax, Pudsey, Wakefield, Dewsbury, and Huddersfield. The Rev. W. L. Schroeder read an able and provocative paper on "Intellectual Difficulties of Our Elder Scholars." To the criticism it called forth he replied vigorously. There was left, however, a general feeling that the subject might be further considered with advantage.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, February 21.

LONDON.

Acton, Creffield-road, 11.15, Rev. W. E. WILLIAMS, B.A.; 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Deptford, Church-street, 6.30.
Essex Church, The Mall, Notting Hill Gate, 11 and 6.30, Rev. FRANK K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. F. HANKINSON.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A.; 6.30, Rev. E. SAVELL HICKS, M.A.
Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, Unitarian Christian Church, High-road, 11, Mr. S. P. PENWARDEN; 7, Rev. F. SUMMERS.

Islington, Unity Church, Upper-street, 11, Rev. E. SAVELL HICKS, M.A.; 7, Rev. H. GOW, B.A.
Kentish Town, Clarence-road, N.W., 11 and 7, Rev. J. ARTHUR PEAFFSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11, Rev. JESSE HIPPERSON; 6.30, Rev. D. DELTA EVANS.
Richmond, Free Church, Ormond-road, 11.15 and 6.30.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT.
Stratford Unitarian Church, 11, P.S.M., Mr. F. E. ALLEN; 6.30, Mr. W. RUSSELL.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Smaller Worple Hall, 11.15, Rev. ARTHUR HURN; 7, Rev. W. E. WILLIAMS, B.A.
Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMFERY.
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWITH, New Street Meeting House, 11 and 6.30, A. JOHNSON.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. J. E. ODGERS, M.A.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. C. A. GREAVES, D.C.L.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11, Rev. J. C. ODGERS, B.A.; 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-Park, 11, Rev. H. D. ROBERTS; 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11, Rev. A. ERNEST PARRY; 6.30, Rev. JOSEPH WOOD.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. STOPFORD A. BROOKE, M.A., LL.D.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. J. A. BRINKWORTH.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. W. BIRKS.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A., LL.B.; 6.30, Rev. HALLIWELL THOMAS.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11, Mr. H. L. JACKSON.

WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

BIRTH.

WICKSTEED.—On February 12, at Church-road, Burnham-on-Crouch, to Mr. and Mrs. S. A. Wicksteed, a daughter.

MARRIAGE.

SUKHTANKAR—BISHOP.—At the Prathana Samaj Church, Bombay, on Saturday, January 23, Dr. Bhamdarker officiating, Vasuder Sukhtankar, Ph.D., missionary of Brahmo Samaj, to Louisa Ellen Bishop, daughter of the Rev. J. W. and the late Mrs. Bishop, of Manchester.

DEATHS.

MACDONALD.—On February 7, the Rev. James Macdonald, 56, Darnley-street, Brooks' Bar, Manchester, in his 65th year. Cremation.

THOMAS.—On February 9, at Rockleaze Point, Snayd-park, Bristol, Harry E. Thomas, aged 58 years.

WHITE.—On February 11, at The Daglands, Fowey, Cornwall, Charlotte, second daughter of the late William White, of Fairfield, Loughborough, aged 80.

CHANGE OF ADDRESS.

Rev. R. NICOL CROSS, M.A., to 55, Moorfield-road, Pendleton, Manchester.

PULPIT SUPPLY.—Rev. D. DAVIS, 5, St. James-terrace, Holland Park, W.

SOCIETY FOR THE ABOLITION OF VIVISECTION,

23, NORTHUMBERLAND AVENUE, W.C.

THE following is an example of what may ensue in the dog after the "little needle-prick." It is abridged from the *Journal of Pathology and Bacteriology*, March, 1906. The object of the research—which was carried out at the Gordon College, Khartoum—was a certain febrile disease of the mule. Five dogs and four monkeys, besides various other animals, were used:—

"Dog No. 2 was inoculated on January 23. In a few days it began to show signs of wasting, then the head became swelled and dropsical, and also the fore-legs and paws; later on this swelling disappeared, but the dog seemed very ill and weak and there was a thickening of the membrane of both eyes. Two days before its death it refused food and seemed very thirsty. On February 20 it died."

Contributions to the Society gratefully acknowledged.

MARIAN PRITCHARD MEMORIAL FUND.

THE WINIFRED HOUSE Committee desire to cordially acknowledge the receipt of £826 towards the sum of £1,000 required for the permanent endowment of a Cot in the Home, in memory of the late Marian Pritchard.

Further contributions should be sent to Miss EFFIE C. TURNER, Hon. Sec., The Grange, Church-street, Stoke Newington, N., or to Mrs. WOODING, 21, Douglas-rd., Canonbury, N.

GRESHAM LECTURES.

DR. BLAKE ODGERS, K.C., Gresham Professor of Law, will deliver Four Lectures on "Offences Against Property," on Monday, February 22, Tuesday, 23, Thursday, 25, and Friday, 26, at 6 p.m., in Gresham College, Basinghall-street, E.C.

Admission Free to Men and Women.

Manchester College, Oxford

THE following promises have been received in response to the Appeal issued by the Committee for Donations to clear off the Debt of £3,000 and for Annual Subscriptions to meet the Deficit of £600 per annum.

WILLIAM KENRICK, *President*.
JAMES DRUMMOND,
S. ALFRED STEINTHAL, } *Vice-Presidents*.
H. ENFIELD DOWSON, *Chairman of Committee*.
GROSVENOR TALBOT, *Treasurer*,
Southfield, Barley, Leeds.
A. H. WORTHINGTON,
1, St. James's-square, Manchester;
HENRY GOW, 3, John-st., Hampstead, London,
Hon. Secretaries.

Donations.

Amount previously advertised	£2,448	19	0
Charles Thomas, Esq.	...	50	0
W. Haslam, Esq.	...	50	0
Grosvenor Talbot, Esq.	...	21	0
Mrs. Grosvenor Talbot	...	21	0
Miss Florence D. Hill	...	20	0
John Dendy, Esq.	...	10	0
Richard T. Heys, Esq.	...	5	5
Mrs. Marriott	...	5	0
Mr. & Mrs. Hope Pinker	...	2	2
Mrs. L. Priestley Smith	...	2	2
Thomas F. Ward, Esq.	...	2	2

New Annual Subscriptions.

Amount previously advertised	...	47	11	0
Lawrence D. Holt, Esq.	...	5	0	0
Miss C. R. Holland	...	2	2	0
Thomas B. Bowring, Esq.	...	2	2	0
Miss Harrison	...	1	1	0
Miss L. A. Leigh	...	1	1	0

Increased Annual Subscriptions.

Amount previously advertised	£	s.	£	s.
tised ... from 113	5	to 241	7	
George W. Brown, Esq.	5	0	10	0
W. Haslam, Esq.	3	3	4	4
Miss Lydia S. Leigh	2	2	4	4
George H. Leigh, Esq.	2	2	4	4

UNITARIAN CHURCH,

King William Street, Blackburn.

SALE OF WORK.

The Committee of the Blackburn Unitarian Church, in conjunction with the Ladies' and Men's Guilds, are arranging to hold a Sale of Work on March 25 and 27, by which they are in hopes of raising at least £50 towards a Building Fund.

The Congregation feel that in the hired rooms they now occupy, they are seriously hampered by want of room for both Church and School work.

Contributions in goods or money will be thankfully received and acknowledged by the Rev. E. W. Sealy, M.A., 373, Revidge-road (Minister); Mrs. Elliott, 91, Palmer-street (Secretary Ladies' Guild); Miss Evans, 67, Canterbury-street (Treasurer Ladies' Guild); Mr. G. W. Pemberton, "Elleray," Merlin-road (Chairman); Mr. G. Ainley, 40, Lynwood-road (Treasurer Men's Guild); or by

W. H. RIGBY, Hon. Sec. (pro tem.)
12, Queen's Park-terrace.

WILTON STREET CHAPEL,
Denton.

A NATIONS BAZAAR on Wednesday, Thursday and Saturday, March 3, 4, and 6. Money or goods will be gratefully received by Rev. HERBERT E. PERRY,
Arnold House, Denton, nr. Manchester.

London Sunday School Society.

THE ANNUAL MEETING will be held at Essex Hall on Saturday, February 27. Tea and reception at 6.30. Chair to be taken at 7 o'clock by the President, the Rev. HENRY RAWLINGS, M.A. The meeting will be followed by a Conference on "The use of the Bible in the Sunday School," to be opened by the Rev. R. K. DAVIS. All Sunday School teachers and workers will be welcome. No tickets required.

R. ASQUITH WOODING, Hon. Sec.

Situations,
VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOC LIMITED have VACANCIES in their Commercial Department for a few YOUNG GENTLEMEN of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Wotton, Birmingham.

ARCHITECT'S JUNIOR ASSISTANT disengaged (21). Five years' experience. Neat Draughtsman and Colourist, good references.—G. F., Post Office, Cwmavon, Glamorgan.

LADY, occupied in Literature, wishes to devote a few hours daily to TEACHING or SECRETARIAL WORK.—Miss SELBY, 30, Northumberland-place, W.

Schools, etc.

CHANNINGHOUSE HIGH SCHOOL AND BOARDING SCHOOL FOR GIRLS, HIGHGATE, LONDON, N. Head Mistress: Miss LILIAN TALBOT, B.A. Honours Lond. Preparation for London Matriculation, Trinity College, and Associated Board of Musicians. Healthy situation, Hockey, Cricket, and Swimming. Special terms for daughters of Unitarian ministers. Apply to the HEAD MISTRESS.

LETCHWORTH SCHOOL,
LETCHWORTH, HERTS.

SCHOOL FOR BOYS, from six years upwards. Bracing air. Thorough all round, unsectarian education, without break, fitting for professional or other careers. Special regard to health and physical development. Delicate boys properly cared for.

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